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डाकार्णवः

STUDIES IN THE APABHRAMŚA TEXTS OF THE

DĀKĀRṆAVA

(Text from Nepal, 2.)

EDITED BY

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To

MY AUGUST SOVEREIGN

HIS HIGHNESS MAHARAJA

Vir Vikram Kishore Manikya Bahadur

OF TRIPURA

Who is the Ocean of Wisdom, famous for His Qualities of Head and Heart and has sown the Seeds of Reform in His fertile State,

I Dedicate

In Token of steadfast Devotion and unflinching Loyalty,

This edition of the DAKARNAVA, i e. the Ocean of Wisdom, which is the First Fruit of my Life

PREFACE

On the 6th December, 1933, the University of Dacca accepted my thesis entitled *STUDIES IN THE APABHRAMŚA TEXTS OF THE DĀKĀRNAVA* for the degree of 'Doctor of Philosophy', approved by the Board of examiners consisting of Dr F W Thomas of Oxford (Chairman), Dr Sylvain Lèvi, Professeur au Collège de France, Directeur d'ètudes a l'Ecole des Hautes Etudes and Dr Louis de la Vallèe Poussin of Paris I am very grateful to these gentlemen for their kind recommendation The present work is practically the same thesis with a few additions and alterations

An apology is hardly needed for preparing a critical edition of the Apabhramśa Texts of the Dākārnava Its linguistic value gives it a very high place as it helps to show the change and development of the Middle Indo-Aryan language to the New Indo-Aryan one It also holds a position of great importance in the History of the Bengali language as some of its forms particularly belong to Bengali The texts are interspersed in the only existing edition of the Dākārnava which was brought out by the late Mahāmahopādhyāya Dr Haraprasād Śāstri under the auspices of the Vangiya Sāhitya-Parisad of Calcutta Śāstri's edition based on a single manuscript and the texts interspersed therein are corrupt and unintelligible. The purpose of the present edition is to provide as good and intelligible a text as possible with the help of another manuscript belonging to Prof G Tucci who brought it from Nepal and has kindly allowed me to make use of it and of its Tibetan translation which helps in its correction and the most careful scrutiny of the various readings of the MSS, so as to facilitate further work by others on the Apabhramśa language. The Dākārnava will also throw some new light on the Vajrayāna and its history. I am sure that other eyes will bring many points of great interest to light that I may have failed to see, being too deeply engrossed with minute varieties of reading, difficulties of interpretation and Philological problems to have had either time or insight for these larger questions

I owe a special debt of gratitude to my revered Guru, Pandit Vidhushekhar Śāstri, Principal, Vidyabhavana (Research Department), Visvabharati, who guided me and took a personal interest in my Research work and under whom, I studied the Tibetan language He is not only my Śikṣā-guru but also a real guru in the true sense of the term I am very grateful to Dr Suniti kumar Chatterjee, M A (Cal), D Lit (London), Khaira Professor of Indian Linguistics and Phonetics and Lecturer in English and Comparative Philology in the University of Calcutta, who favoured me with valuable suggestions. My manifold obligations to Dr Prabodh Chandra Bagchi, M. A (Cal), D.-ès-Letters (Paris), Lecturer in the University of Calcutta, also require to be mentioned, he was kind enough to look through with me my work in its first draft and to give me much helpful advice, many useful references and suggestions, moreover he has taken the trouble to go through the proof-sheets I am also indebted to Pandit Haricharan Banerjee, sometime Professor of Sanskrit, Visvabharati, and to Muni Shree Jin Vijayji, sometime Professor, Singhi Chair of Jainism, Visvabharati, for their various suggestions My hearty thanks are due to Pandit Amareswar Thakur, M A, Ph.D, Vedantashastri, Honorary Secretary and General Editor of the Calcutta Sanskrit Series, who very kindly accepted this work for publication in the above-mentioned collection and to Pandit Narendra chandra Bagchi Bhattacharya, M.A., Vedantatirtha etc, Assistant Secretary and Editor to the Series, from whom I have received all kinds of facilities, encouragements and timely suggestions while the book was in the press.

For the Index, I am thankful to my pupil, Mr. Vibhutibhushan Banerjee who volunteered to prepare an index of all the Apabramśa words

Inspite of my best efforts, the work has been disfigured by a few typographical errors, and for this I crave the indulgence of my readers. A short list of errata has been given at the end of the book.

SANTINIKETAN,
BENGAL
January, 1935.

Nagendranarayan Chaudhuri.

The Report of the Board of Examiners

Report upon a Thesis entitled *Studies in the Apabhramśa texts of the Dākārnava,* submitted by Mr Nagendranarayan Chaudhuri, M A, candidate for the Degree of Doctor of Philosophy in the University of Dacca

The texts studied by Mr Nagendranarayan Chaudhuri are interspersed in a work entitled *Dākārnava-Mahā yoginī-tantra-rāja* they were published in the year 1916 by the late Mahāmahopādhyāya Haraprasād Śāstri, the whole *tantra* occupying pp 135-167 of *Hājār Bacharer Purān Bāngālā Bhāsāy Bauddha gān o Dohā* The Śāstri's edition was made from a single Ms existing in Nepal, and the interspersed texts were to a large extent corrupt and unintelligible Mr Chaudhuri has been able to make use of a second Ms, but his reconstitution of the texts, which is fundamental, is based mainly upon a comparison with a Tibetan version existing in the *Bkah-hgyur*, the collection of Buddhist canonical works With these aids Mr Chauduri has been able to reproduce the verses in a consistent and reliable form, accompanied by the Tibetan renderings, a *Sanskrit Chāyā*, metrical descriptions and grammatical exegesis (pp 1-188), and he has prefixed an Introduction (pp 1-40), discussing the character of the texts, the Script and dates of the MSS, and the grammar and prosody of the language

Mr Chaudhuri's editorial work is scholarly The idea of utilizing the Tibetan version originated with him, and he has carried it out with ability and success, the texts can now be understood and the readings have been fixed with sufficient definiteness and finality to form a basis for discussions of the dialect In view of the difficulty of the task Mr Chaudhuri must be accorded a high commendation,

The grammatical sketch records the facts of the language, which it associates with a *Śaurasenī Apabhramśa* and in which

it finds traces of Eastern Bengali influences and the tendencies of Nepalese copyists. In regard to this very complicated philological question, perhaps no more can be done at present

Mr Chaudhuri cannot, we think, be denied the credit of original and fruitful work, and we concur in the recommendation that the Degree of Ph. D, be conferred upon him

INTRODUCTION

INTRODUCTION

1. Preliminary

While working in the Viśvabhāratī Research Department, I occupied myself with the study of the Tibetan language. In the course of my labours in that direction I commenced examining with the help of the Tibetan translation, the Apabhramśa fragments of the Dākārnava, edited under the auspices of the Vangiya Sāhitya-Parisad of Calcutta, by the late Mahāmahopādhyāya Dr Haraprasād Śāstrī, who discovered it in Nepal and published this manuscript along with three others in one volume, named in full, 'Hājār Bacharer Purāna Bāngālā Bhāsāy Bauddha Gān O Dohā'. When I was examining them, I noticed many discrepancies in the received text of the original. It is given to conjecture and corruption and also abounds in conjectural emendations. There are omissions and commissions of portions of syllables, syllables and words. Sometimes the late learned editor was not content with faithfully reproducing the text as he found it, but he made bold to improve upon it wilfully without taking trouble to discover the right reading of the text. There are also misuses and superfluous uses of punctuations which are partly responsible for making the language of the Apabhramśa text of the Dākārṇava, an enigma. While I was studying them, another idea struck me, how far would this work, which contains a number of the Apabhramśa fragments and is composed in the province of Bengal proper, throw light on the origin and growth of the Bengali language. The study of this work, therefore, particularly gave me much pleasure, as I thought, I would find therein, Proto-Bengali forms, composed and preserved, which would be of great importance to the history of the Bengali language.

Keeping all these considerations in view, I made up my

mind to undertake a critical study of it. As I proceeded with the work, I took down notes, which I now put before the public.

The text of the present edition is based on that of Mm. Dr. H. P. Śāstrī, on the Tibetan translations[1] of two xylographs of the Narthang edition—one belonging to the Viśvabhārati Library and the other belonging to the India Office Library, which was borrowed for my use by my revered Guru Pandit Vidhuśekhar Śāstrī, Principal, Research Department, Viśvabhārati and on the codices of the readings of two manuscripts—one belonging to the Asiatic Society of Bengal, procured for my use and the other belonging to Prof. Tucci who brought it from Nepal and kindly lent it to V. Śāstri for my use. The first manuscript which is marked A by me, contains 197 folios with 7 lines on a page. It is written in Newari characters on Nepalese paper, white on one side and yellow on the other and is 11 by 5 inches in size. This manuscript has been copied under orders in 1907 for the Asiatic Society of Bengal. This is a modern Newari copy of the original manuscript in the Durbar Library of Nepal. The edition, published by Mm. Dr. H. P. Śāstri, is representative of the text of the copied manuscript. The last verse (No. xxviii) in the present work, which is not found in the published text of Mm. Dr. H. P. Śāstrī, is taken directly from the manuscript. The second one which is not a copy but seems to be an independent one, is marked N in the present edition. This manuscript apparently belongs to that period of the manuscript of the Durbar Library. It has 125 folios with 5 lines in a page. This too is written in Newari characters. Neither of them contains any date nor any name of the copyist. Both the manuscripts are full of serious mistakes and it will not be out of place to mention here that without its Tibetan translation it would not have at all been possible to restore the text of the present edition properly, though in some cases I had to reject it in favour of the right reading.

1. Beckh. p 76, 1.

This work is called 'डाकार्णव' and its name in full is 'श्रीडाकार्णवमहायोगिनीतन्त्रराज्य'. The real form should be 'श्रीडाकार्णव-महायोगिनीतन्त्रराज' instead of 'श्रीडाकार्णवमहायोगिनीतन्त्रराज्य', as supported by the Tibetan transliteration and as we do not come across with such a form in other works of this type. The Tibetan version both in transliteration and translation calls it 'डाकार्णव-महायोगिनीतन्त्रराज' ('dā kārna ba mahā yo gi nī tantra rā dza' in transliteration and 'mkah gro rgya mtsho rnal hbyor mahi rgyud kyi rgyal po chen po' in translation). Now let us explain the term 'डाकार्णव'. The word 'डाकार्णव' which is the combination of 'डाक' and 'अर्णव', means 'the ocean of wisdom' (ज्ञानार्णव). In the colophon of the first chapter of the Dākārnava, it is written—'इति डाकार्णवे महायोगिनीतन्त्रराज्ये ज्ञानार्णवावतार प्रथमपटल.', which is in English, 'The introduction to the ocean of wisdom (ज्ञानार्णव) (has been described) in the first chapter (पटल) of the Dākārnava-Mahāyogini-Tantra-rājya.' There is also another expression in the beginning of the first chapter which runs thus—'शृण्वन्तु ज्ञानसागरान्', which is in English, 'please hear the ocean of wisdom'. It is now quite clear from above that ज्ञानार्णव has been used instead of डाकार्णव and they carry the same meaning. For this reason they are one and the same. There is also a work, called the Dāka-Tantra, popularly known as Dāker-vacan, which contains the wise and wholesome sayings and aphorisms regarding astrology, meteorology, medicine, agriculture and other subjects of great interest to domestic life. We find the worship of Dākini in Tantricism. Dākini, who is one of the yoginīs, is represented as a goddess of wisdom. In the Tibetan language too she is mentioned as cye śes kyi mkhah hgro ma, i e, the goddess of wisdom. Dākinī is the feminine form of the word 'dāka'. From all these evidences, it is now quite obvious that 'dāka' means prajñā or jñāna (wisdom).

Let us now find out the source of the word डाक. This word does not occur in the Vedic speech, nor even in old classical

Sanskrit For this reason this word arouses our suspicion as its root is unobtainable in genuine Sanskrit Tib 'gdag' to signify प्रज्ञा (wisdom) is the original word I am strongly inclined to hold that डाक signifying प्रज्ञा or ज्ञान (wisdom) comes from the Tibetan source

We meet also with many Tibetan words in I A and N I A The following list of a few words of undoubted Tibetan origin, used in I A and N I A of different times will prove, to some extent, the influence of the Tibetans on the Aryan people in all the ages , but the influence of the Tibetans on the province of Bengal and its neighbourhood, seems to be very considerable, because in ancient times Eastern India was in close communication with Tibet Hiuen Tsang who visited India in the seventh century A D, remarked that the tribes living in the frontiers of Bengal and Assam, were akin to a Tibeto-Chinese people

A List of Tibetan words in I A. and N IA

(1) Vanga (Bengal)—This is without any doubt identical with the Tibetan word 'bans,' meaning 'marshy and moist' Vanga (Bengal) was marshy and moist in the early period of Bengal history In the Anguttara-nikāya we find the mention of 'Vanga' only once (I 213) in the list of sixteen kingdoms , everywhere else, there is the mention of 'Vamsa' in place of 'Vanga' (iv 252, 256, 260) 'Vamsa' is the literal pronunciation of the Tibetan word 'bans', though its real pronunciation is 'ban' From 'ban' 'vanga' is easily obtainable [1]

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* Vāngālā (Bengal is undoubtedly from 'Vangālam' found in the Tirumalai Rock Inscription of Rajendra Chola I The first part of the word, 'Vangālam' is from Tib 'bans', 'marshy and moist', from which 'Vanga' itself was derived and the second part of the word, Dravidian 'ālam' is a verbal derivative from the root 'āl', meaning 'to possess', 'to use', etc Therefore, 'Vangālam' means the 'marshy and moist region ' Cf Malayālam [Dravidian 'mala' 'a mountain'+y (inserted to prevent hiatus)+ālam] meaning the 'mountain region' An inhabitant of Vāngālā is called Vāngālī (Vāngālā+ī)—cf Nepālī, Vihārī etc.

(2) Kalanka—meaning 'blame, spot, etc' comes undoubtedly from Tib 'klan ka' No genuine Aryan root for it is obtainable

(3) Jambu (the rose apple fruit)—This word does not occur in the Vedic language, and we first meet with it in Pān iv 3 165 It is evidently from Tib 'hdzam bu', this word is traceable in the Kuki language 'cambu'

(4) Khanā—is not the name of a particular woman This word is the general name of learned men Khanā is without any doubt from Tib 'mkhan' with the addition of the feminine suffix So 'Khanār-vacan' is not the wise sayings of a particular lady, but of learned men in general

(5) Canā, Conā or Cenā—which signifies urine, specially of the cattle, is from Tib 'gcin' meaning 'urine'

(6) Cho or Cho̐—which signifies 'a swoop' comes from Tib 'mchu' meaning 'lips'

(7) Doma, Domba or Dombī—comes from Tib 'drun ba' meaning 'wise'

There are other words also which have been borrowed into I A and N I A from the Tibetan language But for want of time and space I wish to stop here for the present and have a mind to write an elaborate paper on this very subject in near future

The Dākārnava is a Buddhist Tantra where a fine artistic method has been adopted in order to realise Śūnya (Void) through the medium of mystic names, forms, formulas and symbols It is divided into fiftyone chapters called patalas (patala—pratala where *tala* seems to be from *stara*) and consists of Sanskrit ślokas intermingled with the Apabhramśa fragments in prose and verse It is written in the Sangiti style as it begins with the usual formula—

एव मया श्रुतमेकस्मिन् समये भगवान् महावीरेश्वर सर्वतथागतवीरकायवाक्चित्तयोगिनीभगेषु क्रीडितवान् ।

Being a Sangīti which means singing together, its Tibetan translation is included in the Kanjur collection and not in the Tanjur one in which the Tibetan translation of all other

Tantras are included As it belongs to the Sangīti literature, its Apabhramśa fragments must be primarily regarded as songs But we should not estimate their value by the same standard as is applicable in the case of poetical compositions Some of them follow their metrical systems and I have mentioned in their proper places the names of metres after examining them very carefully, while others are connected with the conditions of their musical expressions and it is quite impossible to analyse them wholly by the recognized systems of prosody They are self-regulated and follow the laws of their own which vary naturally according to emotional or melodious suggestion The words and lines are sometimes elongated or crippled for the sake of tune and fall into apparently song rhythm

In the first century A D, under the reign of the Indo-Scythian king Kanishka, Buddhism was officially recognized to be divided into two sections—(1) Mahāyāna (the great vehicle) and (2) Hīnayāna (the little vehicle) The former in its later stage was split up into two sorts—(1) Pāramitānaya and (2) Mantranaya or Mantrayāna —

महायान च द्विविधम्, पारमितानयो मन्त्रनयश्चेति। तत्र य पारमितानय सौत्रान्तिक योगाचार-मध्यमकस्थित्या व्याख्यायते। मन्त्रनयस्तु योगाचार मध्यमकस्थित्या व्याख्यायते।—AS, p 14

Later on, Mantranaya or Mantrayāna was further divided and different offshoots came into existence and Vajrayāna is one of them Our present work belongs to Vajrayāna which may be regarded as Buddhist Tantricism, based on the Buddhist philosophy, Yogācāra and Madhyamaka

Vajrayāna is an admixture of Tantricism and Buddhism In the Guhyasamāja, p 154, Vajrayāna is defined as —

मोहो द्वेषस्तथा राग सदा वज्रे रति स्थिता।
उपायस्तेन बुद्धानां वज्रयानमिति स्मृतम्॥

When Tantricism penetrated into India, the Buddhists readily incorporated many ideas, doctrines and gods of this new religion in their own They busied themselves with producing

a variety of literature on the Tantras and our present work is one of them

2. The Teachings of the Dakarnava

The Dākārnava follows the doctrine of the Vajrayāna or the symbol of Śūnya (void) and Mantras, Yantras, Mudrās, Dhāranīs, Yoga and Samādhi have been described there as a means to attain happiness and prosperity in this world The word Vajra occurs, times without number, in the present work The word Śūnya also occurs frequently in the Dākārnāva wherein it is used in a particular sense to represent Vajra and not that which is conceived by the Mādhyamaka school and that is clearly defined below —

न सन्नासन्न सदसन्न चाप्यनुभयात्मकम् ।
चतुष्कोटिविनिर्मुक्त शून्य माध्यमिका विदु ॥

—AS, p 19

अस्तिनास्तितदुभयानुभयचतुष्कोटिविनिर्मुक्त शून्यरूपम् ॥

—Sarvadarśanasamgraha, p 23

The reason, why Śunyatā is called Vajra, is given below —

दृढ सारमसौशीर्यमच्छेद्याभेद्यलक्षणम् ।
अदाहि अविनाशि च शून्यता वज्रमुच्यते ॥

—AS, p 23

"First, the knowledge of Śūnyatā which leads to nirvāṇa and a diamond are both very precious, secondly, both of them are abhedya, 'adamant', in the sense that they are so hard, strong and firm that one can hardly penetrate them It may also be noted that 'abhedya' is a synonym for a diamond"—The Vajrayāna by Vidhuśekhar Bhattacharya in the *Modern Review*, Oct, 1930, P. 395

The aim of the Dākārnava is illustrated by the following verse :—

केवल सहजसहाउ रि दिसइ नमहु सुरासुर तिहुयण नाहइ ।
इन्दिय लोअ ण जानइ कोइ परम महासुह पूजहु गाहइ ॥
सम्भ कम्म जिम भावइ रुइ भव निव्वाण न दिसइ कोइ ।
माइमोहइ अच्छसि नाइ सत्तउयाम ज नासइ कोइ ॥
—XXVIII

'O, only the Sahajiyā doctrine (सहजसहाउ=सहजस्वभाव) is being instructed. Bow down to the lord of gods, demons and all the three worlds. The organs of senses do not know where he (the lord) is. Adore the highest Bliss with gāthās and all kinds of action become real. Nowhere Samsāra and Nirvāna are seen. Owing to ignorance of illusion you are in the navel. Who can now destroy the Sattvayāna ?"

Really speaking, there is no difference between the Vajrayāna and the Sahajayāna. The philosophy of the Vajrayāna centres round that of the Sahajayāna and Vajra and Sahaja are one and the same. The following is the reason as to why Vajra is called Sahaja (born or produced together). Every one on earth is entitled to attain Vajradharahood and he possesses the right of attaining it from his very birth. There is no remissness which can stand on the way of attaining it :—

अनेन सर्वंबुद्धत्व सर्वंसौरित्वमेव च ।
सर्वंवज्रधरत्वञ्च सिध्यन्तीहैव जन्मनि ॥
—Vajradākatantra

The Dākārnava begins with an invocation to all Vīras, i. e., the Sādhakas who attain Siddhi 'success' after sticking to the Vāmācāra and Vīreśvaris, i. e., the great female devotees who attain Siddhi according to the system of the Vāmācāra :—

ॐ नम सर्वंवीरवीरेश्वरीभ्य ।

This shows that the present work follows the Vāmācāra system of Tantricism which is the basic principle of the Sahajiyā culture.

The Dākārṇava is a very interesting work, giving in a nutshell many leading doctrines and rites of the Vajrayāna, which throw immense light on this obscure religion

As time went on, the literature of the Vajrayāna, being written in the mystic language (sandhābhāsā), began to be misunderstood This misconception gave rise to awful degeneration Lalanā, Rasanā and Avadhūti, meaning really the three principal arteries (nādis), such as idā, pingalā and susumnā, were taken as women in the ordinary sense Vajra, Linga, Padma, Mudrā etc, instead of being used in a refined sense, have been used in a gross one There are many other mystic terms in the Vajrayāna which require a scientific treatment demanding some sort of technical study to understand them clearly But for our present purpose, it is sufficiently plain so as to convince us of the fact that these terms have not yet been thoroughly understood in their proper light Many of the current interpretations and criticisms are irrelevant and should be rejected The whole subject of the Vajrayāna should, therefore, be studied anew, on a critical, scientific and comparative basis, if its real significance should be understood and any profitable use made of it The same thing happens also in the Dākārṇava The doctrine of the Sahajayāna (Sahaja) and karunā (compassion) have been taken in the ordinary sense of women and Sādhaka is instructed to have conjugal union with them just like with women The terms like vajra, padma, hrdaya, mudrā and the like, losing their meanings on their face, convey other senses quite different from the original

The doctrine of the Dākārnava is based on the Yogācāra system of Buddhist metaphysics where Citta (Mind) holds a very exalted position It is all in all there The same idea finds expression in the Dākārnava where the metaphysical Citta is deified and invoked to enlighten all beings and to deliver them from Māyā—

इ वोह करहु चित्त जिननाहह

सचभाउ उतारहु माइमइ ॥

Mind is at the root of all happiness and miseries. There is an oft-quoted maxim, '*mana eva manusyānām kāranam bandha-moksayoh*', which is true to a word. A purified mind directs one towards the path of salvation, while a polluted mind leads one to destruction and this is why Buddha has laid a special stress on the purification of mind (citta-śodhana) in his dialogues. The phenomenal world grows itself from Citta and hence happiness or miseries which one enjoys or undergoes depends or depend on the purity or impurity of mind. Mind becomes dull and inactive by mundane desires and attachments (kāmanā or vāsanā) and is subject to bondage. When kāmanās, both internal and external, are relinquished, the flow of the mind is virtually stopped and the goal is easily attained. Kāmanā or Kāma is Māra and Māra is Mrtyu (death or destruction). Kāma is called Māra, because it is the root of all miseries and sufferings. When Siddhārtha, a Royal prince, 2500 years ago, could conquer Māra (i e., Kāma, 'lust'), the Highest Wisdom shone of its own accord and he became Buddha. He is also called Mārajit or Mrtyuñjaya (conqueror of death). The tendency of Kāmanā or Vāsanā should be annihilated by the development of real knowledge as salvation is never attained without the cessation of the work of Vāsanā. Thus the practice of controlling Vāsanā and mind should go hand in hand with the development of real knowledge and they will remove all obstacles barring the path to salvation. When Vāsanā is destroyed, the mind will be full of boundless compassion (Karuṇā) and sympathy. The development of Bodhi (Supreme Knowledge) which is the most important factor for annihilating Kāma or Vāsanā, has been fully and emphatically discussed in the Dākārṇava where Bodhi is deified and the Sādhaka is instructed to set his mind on it. One obtains Nirvāna (salvation), and freedom from constant sufferings and the continuous flow of births and rebirths by dint of the development of Bodhi :—

सुणु सुणु बोहि हो पपञ्चुगओ
या कमन्न उतारण चित्त हुश ।

And also,

धम्माधम्मु जइ अत्थगिश्रो
ताइ तु बन्धसि बोहि मानु ।
सिज्ज सुरासुर सेह होश्रो
तुट्टइ आवइगइ निजाणु ॥

The Mahāyānists do not aspire for their own salvation, , but they try their level best for the deliverance of their fellow creatures who always undergo manifold sufferings In the Kāraṇḍavyūha we find that Avalokiteśvara, out of compassion, did not want to obtain Nirvāna (salvation) though he was fully entitled to attain it, unless all the creatures of the world acquired the Bodhi knowledge and attained Nirvāna

This very ideal has been forcibly advocated in the Dākārṇava —

मायिसहावइ अच्छसि तुम्म
तिहुअण सह्न उतारअ जिम्म ॥

The Dākārnava deals with the worship of Vajra, representing Śūnya and it is also identical with Dharma and Mahāsukha —

इहइ ण भाव अभाव ण रग्ग
विरग्ग सणठइ ओवण रज्ज ।
मज्जठिश्रो अश्रो धम्मु ण रज्जह
रज्जहु वज्ज विणिधम्म पमेजु ॥

And also,

रम रम परम महासुह वज्जु ।

Vajra with its three darts (trisūcikam bhāvayed vajram—Dākārnava, Patala xii) represents collectively the Buddhist Triratna (the three jewels)—Buddha, Dharma and Sangha (Buddha, the Law and the Community) Śūnya, Vijñāna and Mahāsukha—these three have been admitted in the Śūnyavāda doctrine of the Vajrayāna Śūnya, with these three, is called Vajra by the Vajrayānists According to the Buddhist Tantricism Śūnya, Vijñāna and Mahāsukha are the constituent parts of Nirvāṇa

When a Bodhisattva attains Nirvāna, his mind is overflooded with the greatest pleasure The Mahāsukhavādins are of opinion that this Śūnya is Nairātmadevī (Goddess of soullessness), and just after obtaining Nirvāna, the Bodhi mind merges into Śūnya and with the embrace of Nairātmadevī, it enjoys Mahāsukha The character of Mahāsukha, conceived in later times, is the nature of bliss arising out of conjugal union This conception of Mahāsukha gave rise to the culture of love as well as the ideal of Parakiyā in the doctrine of Sahajiyā

The Sādhaka, being free from all false notions and with a mind completely pure, can easily attain Siddhi by the proper co-ordination of prajñā (wisdom) and upāya (means) Prajñā is Śūnyatā, devoid of all prapañca and upāya is karunā (compassion) (AS, p 2) Śūnyatā is again identical with Karunā (compassion) Śūnyatā is infinite and so also is Karunā The combination of prajñā and upāya leads one to the stage of Mahāsukha, representing Vajra, gradually leading through the four kinds of ānandas, such as ānanda, paramānanda, sahajānanda and viramānanda —

प्रज्ञोपायस् सिज्जउ कज्जु ।

The cruel rites of the Tantras, such as mārana (destruction of enemies), ākarsana (attracting) *etc*, though not mentioned to-gether, appear in the Dākārnava and Mantras have been prescribed to attain the desired Siddhi

The ideas of pañcatattva or pañcamakāras, such as madya (wine), māmsa (meat), matsya (fish), mudrā (parched grain) and maithuna (sexual copulation), cakras, nerves *etc*, have been fully discussed in the Dākārṇava and they manifest peculiar mysticism which is the common property of Hindu, Buddhist and Vaiṣnava Tantricism

The Dākārṇava, being a Tantra, is essentially the Mantra-śāstra. Mantras are the verbal expression of the idea of God. They are composed of letters—both vowels and consonants There are many bījas and mantras which do not convey any mean-

ing on their face according to the ordinary use of the language But the initiate knows well their meaning and the gods whom they represent through the proper guidance and instruction of the preceptor (Guru) It would be enough to note here that mantras are prescribed for spiritual advancement, accompanied by meditation upon the divinities

The Dākārṇava also deals with Yantra Yantra, in its literal sense, means any instrument for restraining or fastening In Tantric ceremonials it is that with the help of which the mind of the Sādhaka is concentrated and fastened to the object of worship. Gods and goddesses are sometimes worshipped in Yantra as well) It is a diagram depicted or engraved on metal, paper or other substances and is worshipped in the same way as an image Different Yantras are prescribed for different worships and consequently they are of different designs according to the different objects of worship The subject is strictly technical and most important for the purpose of comprehending the applicability of some of the features of the Tantras and Mantras But I cannot do full justice to it for want of space and time as there are many other subjects of equal worth to be discussed here

The Guru (the preceptor) plays a very prominent part in the Dākārṇava as in other Tantras He is the religious teacher whose direction is there held as the best guide for spiritual advancement (jñeyam gurumukhāt sarvam—Dākārnava, Patala, III) As it deals with the Sahajiyā doctrine which is of mystic nature, one cannot dive into it without the proper guidance of one who has got a full command over the subject

Regarding the treatment of the subject in the Dākārnava, it may be said that in advocating arguments, lots of similes, examples and references have been put forward, but the defect lies in the fact that the subject-matter has not been treated well in a systematic way In spite of this defect the defence for the Vajrayāna or the Sahajayāna doctrines of ethics and metaphysics is very lucid, strong and impressive

The central idea of the Dākārnava agrees with that of many other works on the same subject, such as, the Sādhanamālā, Advayavajrasamgraha, Prajñopāyaviniścayasiddhi, Jñānasiddhi, Guhyasamājatantra, Āścaryacaryācaya, Dohākosa and other Sahajiyā literatures The predominance of mind over all, utility to please it by all means, the wonderful success (siddhi) owing to the proper co-ordination of Prajñā and Upāya, high honour and unique position attributed to the Guru who reveals the meaning of the esoteric doctrine and whose qualifications are identical with those of Divinity itself, the efficaciousness of Mantras and Yantras, all ordinary activities expressed in the mystic language, absence of the objective world, conception of Mahāsukha which is symbolically expressed as the union of Vajra (the thunderbolt) and padma (the lotus), the superiority of man to God—all these are the common characteristics to all the works mentioned above

3. DATE

It is not possible to ascribe a definite date to the Dākārnava, for there are very scanty materials available to us for the purpose of fixing the date We do not find the mention of the name or names of any author or authors either in the colophons, or in the body of the book, with the help of which, we can ascertain its date Nevertheless, what can help us a little in this direction, is the language and palaeography Let us now take up these two data one by one and see what we can do with their help

As regards the language, it shows imperfect acquaintance with the Apabhramśa language It is in a moribund form of Apabhramśa A comparison of the Apabhramśa of the Dākārnava with that of the Dohā-kosa shows that the former cannot be earlier than the latter whose date is the 12th century A D

Let us now judge it from the palaeographic stand-point The photographs of some of the pages of the original manuscript in the Durbar Library of Nepal have been published by Mm Dr.

H P Śastri in his Bauddha-gan-o-dohā The marginal note in the Tibetan language found in the manuscript of Durbar Library shows that it was probably one of those manuscripts which were used by the translators at the time of the Tibetan translation The original manuscript is written in Newari characters The Nepali or colloquially the Newari character possesses some of the characters common to the Northern Indian alphabets With the help of Buhler's *Indische Palaeographie*, Tafel, vi, we have been able to find out similarities between some of the alphabets of the Dākārnava and those of North Indian manuscripts

अ—This letter is similar to that of Cambridge Ms No 1691, dated 1179 A D—Col. xi 1 , cf avahagaha—the photo of fol 2^a—second half, L 12 , pahiam—the photo of fol 2^b—second half, L 8

आ—It is also similar to that of Cambridge Ms No 1691—Col xi 2 , cf eāru—the photo of fol 3^a—first half, L 7

इ—It is similar to that of British Museum Ms No 1439, dated 1286 A D—Col xii 3 , cf iam—the photo of fol 2^b—second half, L 9 thii—the photo of fol 2^b—second half, L 12

ए—It is open at the top and is similar to that of Cambridge Ms No 1699, dated 1198 A D—Col X II ए, even in the beginning of the 12th century A D was not open at the top cf eam—the photo of fol 3^a—first half, L 7 , ekādaśa—the photo of fol 20^a—first half

क—It is similar to that of Cambridge Ms No 1691, dated 1176 A D—Col xi 14 , cf kamma—the photo of fol 3^a—second half, L 7

ग—This letter is similar to that of Cambridge Ms No 1691, dated 1179 A D—Col xi 17 , cf yogini—the photo of fol 3^b—first half, L 5 , gahaio—the photo of fol 3^a—second half, L 6

छ—It is similar to that of British Museum Ms No 1439, dated 1286 A D—Col, xii 21, cf chatthai—the photo of fol 3ª—second half L 3

ण—This letter is similar to that of Cambridge Ms No 1691, —Col xi 29, cf Vairoyano—the photo of fol 3ᵇ—second half, L 8, jana—the photo of fol 3ª—second half, L 2

त—It is similar to that of British Museum Ms No 1439, dated, 1286 A D—Col xii 30, cf tihuvana—the photo of fol 3ª—second half, L 2, tāi—the photo of fol 2ª—second half, L 12

द—It is similar to that of Cambridge Ms No 866, dated 1008 A D—Col xiii 32, cf danta—the photo of fol 3ª—first half, L 4, deva—the photo of fol 3ª—first half, L. 7

न—This letter is similar to that of Cambridge Ms No 1691, dated 1179 A D—col XI 34, cf ajāna—the photo of fol 3ª—second half, L 5, āsanu—the photo of fol 3ᵇ—second half, L 5

भ—It is similar to that of Cambridge Ms No 1691, —col XI 38, cf nābhi—the photo of fol 2ᵇ—second half, L 8, bhinni—the photo of fol 2ᵇ—second half, L 9

ह—This letter is similar to that of British Museum Ms No 1439, dated 1286 A D—col XII 47, cf sahāva—the photo of fol 3ª—second half, L 7, suhāsuha—the photo of fol 2ª—second half, L 12

From the above identification of letters, it is now quite evident that the manuscript of the Dākārnava, in the Durbar Library of Nepal, belongs to the 13th century A D

Our present work may very well be placed in the 13th century A D

4 LANGUAGE

The language of the present work is an artificial one based on the Śauraseni Apabhramśa and it was evolved in the early NIA period as a direct result of the literary influence of the Śauraseni Apabhramśa It was also influenced by Sanskrit and the literary Prakrits of the second M I A period It has N I A forms with single consonant side by side with M I A forms and there we have specially many Bengali words and expressions e g, tumi, laī, chay, yemanta, kāj, pāi, pūv, ke, juvanisayala, mantasayala, etc The grammar determines the character of a speech and here the grammar is largely based on Śaurasenī Prakrit and Śaurasenī Apabhramśa, as its '-u' nominatives, its '-aha' genitives, and its other agreements in forms with the Śauraseni Apabhramśa sufficiently indicate Similarly the pronominal forms like 'jo' 'so' 'ko'= old Bengali, 'je', 'se', 'ke', and the pronominal adverbs 'jima', 'tima', are also found in the present work The language of the present work may be well compared with that of the 'Prithīrājā-Rāsu' which is, of course, written in the old Hindi in respect of their being overwhelmingly influenced by Śaurasenī Apabhramśa forms and the genuine N I A character is also very conspicuous there

The language of the present work seems to be based on East Bengal dialect The pronunciation of some of the letters, belongs rather to East Bengal than to West Bengal e g, the pronunciation of ड as र and consequently the pronunciation of र as ड, are found particularly in East Bengal dialect and the same thing has also happened in the present work e g, सजर=सजड, पडिअर=परिकर The deaspiration of some aspirated words and consequently the aspiration of deaspirated words show East Bengal tendency e g, मोअ—मोह, बोअन—बोहन—बोधन, पउ—पहु—प्रभु, *etc*, भिन्नि—बिन्नि—द्वि, पहु—पउ—पद, भीओ—बीज, *etc*

The manuscript of the Dākārnava was written in Nepal where the scribes were, perhaps, more acquainted with the standard Śaurasenī Apabhramśa than with Bengali For this reason, it seems to

me that the language of the present work is much more influenced by the Śaurasenī Apabhramśa than by Bengali, though it was composed in Bengal proper

5 Grammar as construed from the Apabhramsa fragments of the Dakarnava

I PHONOLOGY

(A) VOWELS

§ 1 Vowels —The Apbh like the literary Prakrits possesses all the Sanskrit vowels, save and except r, l, ai and au In the present text we find some words in ai as in vairoyana (vairocana), tailoa (trailokya), viraddaitae (vīrādvaite) We do not come across any word in au in our work

§ 2. r itself is represented by a, i, u, e, ar

r—a

gahaio (grhita), chettaa (chettrka), bhadaa (bhrtaka)

r—i

ditta (dista), vinda (vrnda), tiija (trtīya) dissai (drśyate), kia (krta)

r—u

suṇu (śṛṇu)

r=e

heya (hṛdaya), paketa (prakrti)

r—ar

marau (mrtyu)

§ 3. ai is either weakened to e or resolved into i

ai—e

addete (advaite)*

ai—i

tiloa (trailokya), tihāka (traidhātuka)

§ 4 (a) All vowels, except i, ai and au generally remain unaltered But sometimes there is shortening or weakening with or without the loss of the quantity of the syllable

aggi (agra), bhanti (bhrānti), maha (mahā), disa (daśa), kana (kona), isāna(īśāna), juna (yoni), dia (deva), kajja (kāya), samsara (samsāra), sesa (śīrsa), dhāa (dhātu), viālu (vetāla)

(b) Sometimes there is the opposite tendency of lengthening the vowel, even at the cost of quantity

bhāini (bhagini), māi (mayi), dveya (dvaya), jāla (jala), gunā (guna), mānu (manah)

§ 5 The ā of feminines is sometimes shortened, though in some cases the shortening might be due to metre

māya (māyā), dattha (damstrā), reha (rekhā), pūa (pūjā), majja (majjā), soa (śobhā)

§ 6. The ī of feminines is sometimes shortened also, though in some cases the shortening might be due to metre

dāini (dākinī), juini (yoginī), caāli (candālī), avadhūi (avadhūtī).

§ 7. Initial a, ā and u are in some cases dropped

nudihi (anudivasam), nattha (anartha), nāhao (anāhata) jānau (ajñāna), nanda (ānanda), sana (āsana), bharaṇa (ābharaṇa), roa (uraga), pāi (upāya).

§ 8. 'ya'-śruti —This is not a peculiarity of any Prākrit or the Apabhramśa. This is due to the fact that 'ya', the real pronunciation of which is a compound sound of 'i' and 'a', is

pronounced as 'a' since long, and 'ya' is inserted to prevent the hiatus caused by the vocalization of consonants. Thus both the purposes, such as (1) the pronunciation of 'a' due to the vocalization of consonants and (2) the prevention of the hiatus, are served by its introduction This phenomenon is very common in the Bengali language, cf Bengali kuyā (—kūpaka), moyā (—modaka), etc

sayala (sakala), rayai (ravi), tihuyana (tribhuvana), bhuyana (bhuvana), vairoyano (vairocana)

§9 'va'-śruti —The real pronunciation of 'va' is a compound sound of 'u' and 'a' But sometimes it is pronounced as 'a' (cf jīva is pronounced as 'jia', divasa is pronounced as 'diaha' and so on), 'va' is also inserted to prevent the hiatus caused by the vocalization of consonants Thus both the purposes, such as (1) the pronunciation of 'a' due to the vocalization of consonants and (2) the prevention of the hiatus, are served by the introduction of 'va'

bīva (bīja), juvini (yogini), pava (pada), jova (yoga)

Both ya and va are pronounced as a, for this reason the introduction of both ya and va is found in the same word and this insertion is, of course, due to the vocalization of consonants. Thus

rājā—rāyā or lāvā, pada—paya or pava

(B) CONSONANTS

The language of the Dākārnava shows a very varying form of the Sanskrit consonants and generally agrees with the Prākrits

§10 Initially all single consonants remain unaltered, with the exception of 'ya' and rarely others as in bhahma (brahma), bhinni (binni—dvi).

§11. Vocalization of consonants —

ka—loa (loka), viasia (vikasita), saala (sakala), utāraa (uttāraka)

ga—joi (yogī)

ja—bhua (bhuja), bia (bija)

ta—ārāhia (ārādhita), dhāu (dhātu), mohia (mohita), mudia (mudita), viasia (vikasita), bhania (bhanita), gunia (gunita)

da—āi (ādi), khea (kheda), satthānāi (samsthānādi)

pa and ba—sarūa (svarūpa), pāu (pāpa), rūi (rūpa)

ya—māi (māyā)

ra—heuka (heruka), anuttao (anuttara), sarīu (śarīra)

la—karāini (karālinī), piggaa (pingala)

va—tihuana (tribhuvana), bhāa (bhāva), sahāa (svabhāva), dia (deva), paittu (pavitra)

§12 Softening of consonants —

ta to ḍa—mauda (makuta)

ta to da—bhaḍaa (bhrtaka), vāda (vāta)

pa to ba—sarūba (svarūpa), rūba (rūpa)

§13 The aspirates of all classes, except the palatals, when alone, are generally reduced to 'ha'

kha—mahāsuha (mahāsukha), muha (mukha), nihi (nikhila)

tha—pahia (pathita)

tha—nāha—(nātha)

dha—ārāhia (ārādhita), bohi (bodhi), samāhi (samādhi), viviha (vividha), bohana (bodhana), nihi (nidhi)

bha—tihuana (tribhuvana), padihāsa (pratibhāsa), sahāa (svabhāva), sohana (śobhana), hāu (bhāva)

§14 There is only one example of the change of 'ka' to 'ca' in the Dākārnava —sūcara (śūkara)

§15 na is sometimes retained as in Ardha-Māgadhī and sometimes it becomes ṇa.

nāha (nātha), tıhuyana oı tıhuvana (trıbhuvana), vaıı oyana (vaıı ocana), sohana (śobhana), puna (punar), jāna (jñāna), nıhı (nıdhı), nāı (nādı) puno (punar)

§16 ṇa ıs sometımes ıetaıned and sometımes changes ınto na kāıana oı kāıana, guna, pamāna

§17 ya changes ınto ja In the Bengalı language ya ıs pıonounced as ja The same practıce ıs obseıved by Urıyā and ın most cases by Hındī and Punjābı

bhaja (bhaya), pameja (pıameya), jahaa (yathā), tıja (tıtıya), joga (yoga), jutta (yukta), ındıjaıu (ındıı yaka), vısaja (vısaya), junnı (yogını), jama (yama)

§18 (a) Skt ma changes ınto nasalısed va (vă) ın the first ınstanee, then ınto va and finally there ıs syncope of va

panacaū (pañcama), nıtta (nımıtta), pahıa (prathama), gaıao (gamıtaka), gāı (gamya), nāo (nāma)

(b) On the contrary, Skt va sometımes changes ınto ma

jımma oı jıma (yat+ıva), tıma (tad+ıva), jıhmā (jıhvā)

§19 (a) śa ıs retaıned—deśa, vıśesa (vıśesa)

śa changes ınto sa—sunu (śınu), sāsu (śvāsa), pāsa (pāıśva), suala (śukla), sesa (śıı sa), sattu (śatıu), sūna (śūnya), sıı a (śıı a), sukka (śukı a)

śa changes ınto sa—sasī (śaśı)

śa becomes ha—nāha (nāśa)

(b) sa ıs retaıned—satta (sattva), sahāva (svabhāva), salla (sakala), saıūa (svaıūpa)

sa becomes sa—saha (saha)

sa changes ınto ca—cahāı (svabhāva)

(c) sa ıs retaıned—kasaṇa (karsana)

sa becomes sa—vıśesa (vıśesa), usıa (bhūsıta), sa (sat)

sa changes ınto cha—chattha (saṣṭha), chaya (—cha+ka)

syncope of sa—bīanu (bhīsaṇa).

(C) COMPOUND CONSONANTS

§20 In the Dākārnava compound consonants are treated variously and agree in a general way with the Prākrits

(a) At the beginning of a word compound consonants drop the latter one, having ya, ra and va in the second place

ya—dheya (dhyeya), dhāanu (dhyāni), vāpaī (vyāpnoti)

ra—papañcu (prapañca), ghāna (ghrāna), bamma (brahma)

va—sahāa (svabhāva), sarūa (svarūpa), sara (svara), sasaū (śvāsa), jalaita (jvalita)

In some cases Svarabhakti takes place

javara (jvara)

(b) Compound consonants, noninitially, are assimilated The assimilation is of two kinds—(1) Progressive assimilation, (2) Regressive assimilation

(1) Progressive assimilation —

vagga (varga), cauttha (caturtha), savva (sarva), jutta (yukta), kamma (karma), kanna (karna), sadda (śabda), jamma (janma), canda (candra), pamma (padma), cinna (cihna)

(2) Regressive assimilation —

sunna (śūnya), aggi (agni), agga (agra), kumma (kumbha), cakka (cakra), vajja (vajra)

(c) Separated by Svarabhakti —

suala (śukla), visamita (vismita), usahāma (usma), praeta (preta), laana (lagna), dasara (dasra)

(d) In the Dākārnava we find many examples of varnopajana or addition of a letter or letters

mahantu (mantra), boihi (bodhi), saautta (sattva), vinathaio (vinastaka), samkiataa (samketaka), aarudhoanu (avarodhana)

(e) Special compound consonants are specially treated

(1) jña becomes ja—jāna (jñāna)

ma—ninnāo (nirjñata)

(2) ksa becomes kka—mokka (moksa)

kkha—akkharu (aksara), akkhaju (aksaya), cakkhu (caksu)

kha—khudda (ksudra), khahantai (ksayati), ukhita (utksipta), bhakhaia (bhaksita)

ja—jārahi (ksārayasi), jārūoa (ksārita)

ha—pahaa (paksaka)

(3) dhya becomes jja—majja (madhya)

(4) ddha jja—sijja (siddha)

(5) śma ma—masānu (śmaśāna)

§21 Sporadic double consonants—The language of Dākārnava shows double consonants, though there were none in the original In many cases they are due to analogy, in others, due to metre

salla (sakala)—the loss of a in saala—sakala, has caused the doubling of la in compensation

kajja (kāya)—the shortening of ā requires the doubling in compensation

vissau (visaya)—on the analogy of vissaya where ssa is legitimate

junni (yogini)—the loss of i has caused the doubling

akkasu (ākāśa)—the shortening of ā requires the doubling of ka in compensation

pavissa (praviśa)—the doubling is *metri causa*

binni (dvi)—on the analogy of tinni (trini) where the doubling is legitimate

puṇṇa (punar)—on the analogy of puṇṇa where ṇṇa is legitimate

ikka (eka)—the weakening of e necessitates the doubling of kka

nassa (nāśa)—the shortening of ā has caused the doubling of ssa

rajja (rāja)—doubling due to the loss of ā in rāja

ragga (rāga)—the shortening of ā has caused the doubling of gga

laggai (lagati)—where perhaps the doubling consonant is due to the change of conjugation, lag being regarded as of the 9th class

§22 In one case only the compound consonant is simplified and the preceding syllable gets an anusvāra as a compensation

sambha (sarva)

II MORPHOLOGY

(A) INFLECTION

§23 —a bases of Masculine and Neuter genders

Nom	**Singular**	**Plural**
Masc	bhāva, sahāva, ragga, viragga, varoyaṇo, dhammu, bhua, janu, loa, bheu, bāla, vajjadharu, naru, buddha	
Neut	citta, cakku, dukkha, rūa, bio, tattu	akkharai
Acc		
Masc	sahāa, sara, papañcu, moha, bhāi, pammattha, loa, pammu	
Neut.	jāna, marana.	
Inst		
	sahāvai, bohicittahai, sarūbai, punnai saruṇa, mohai, visai	praāṇai

	Singular	Plural
Abl	randa, majjā	
Gen	māggaha, puraha, vaggaha, vaggasa, dantaha, sūnaha, vajjaha, heyaha, biosa, vaggassa, matthassa, jānaha, gunaha, sattahu, virahu, loaha, kājaha, samsāraha	loaṇa
Loc	mathai, kannai, kundai, mudai, maudai, pamme, majji, anthe	
Voc	citta, vajadharu	

24 —i bases Masculine are not very numerous in the language of the Dākārnava

Nom	manau	
Inst	vihinā	
Loc	samāhia	

25 —u bases are not also numerous

Nom	dhāu, hetau, pau, pasu	dhātaha, guravo
Acc	sattu	
Inst	bhihinā	
Voc	pabhu	

26 There are no—r bases in the language of the Dākārnava There are only two examples of—i bases which are of course treated as—a or—u bases

Nom ūsaiu, haddau

27.—ā bases feminine.

Nom.	sajjaa
Acc	karunā
Inst	gāhaī
Abl.	māiai
Gen.	dhaiai, sahadhan

Singular **Plural**

§ 28—i or—i bases feminine These have merged into each other so completely that except in some rare cases, no distinctive characteristic of—i bases is left behind

Nom uatti, dāini, nāi, sijjau, caāli, juini, boi

Acc juani, uti, bohi

Gen bhanati, gahaia, nāhii, dāinīa, boihi

Loc bohi

Voc bhāini, candāvai

§ 29 The consonantal bases have lost their characteristics and vowel bases are formed in their stead either by the addition of 'a' to the consonant or by dropping it

Nom janai, jagu

Acc kamma

Abl. manā

Gen nabhaha, kamai, sirayi, jaganu

bammaha, sirasa, manaha, kamaha

Loc kamme, jagai, sirai, sirasi.

(B) Pronominal Inflection

§ 30 First person

	Singular	Plural
Gen	mahu	
Loc	māi, mai	

§ 31 Second person

Nom	tumma, tumi, tu, tummi, to	
Gen	tummihu	

§ 32 The base jo, Sanskrit yad

Nom	jo, ji	
Inst	ji, jina	

§ 33 Demonstrative tad

Nom	so, sa, tā	
Gen	tasu, tassa	

§ 34 Sanskrit kim

Nom	ko, ke	
Inst	ke	

§ 35 Sanskrit idam

Acc	i	
Gen	assa	

§ 36. Sanskrit adas in Neuter

Nom.	aha	

§ 37. Sanskrit sarva

Nom.	sabhu, sabbha	
Gen	savaha, sabbhahu, sabbhaha, savvahu	

§ 38. Pıonomınal adverbs

ȷımma, ȷıma, tıma, ȷemanta

§ 39 Numeıals

(a) cardınal.

akku, ıkku, vıkka, eku.
dvı, bhınnı, bhı, dvaı
tı, tınnı
ca, cauıaı, cau
pañca
chaya, cha, sa
satta
attha
nava
daśa, dısa
dvadısa, dvaadassa
dasatea
caudasa, cauddasa
tayaısaı (trayastrımśat).
sata.
saasa (sahaśıa)

(b) Ordınal.

pahıam, pahaıya
vınnı, bhınnı, bhını
tıȷa, tınnı, tınno, tınna
cauttha, cau
panacau, panacama
atthae dasosa (sodaśa)

(c) Adȷectıval

dveya

(d) Adverbıal

ıkallu, bhınnı.

III Conjugation

§ 40. Present Tense

	Singular	Plural
2nd	acchasi, bandhasi, jāi (yāsi), nibohai, jārahi, paiahu, acchai	
3rd	calai, gahantai, bhāi, hai, jalati, jāi (jānāti), thāi, marui, janai, vāpai, laghai, laggai, hūi, bhu, sanathai, nāsai, uārui, pumadi, ho (bhavati), uddai, uthati, pāi, bhanti	

§ 41 Imperative

2nd hara, rama, utārahu, sunu, saro, karahu, vihaiahu, ramahu, rajjahu, pameju, karo, dharu, chadahi, pavissa

3rd. laggau, uthao, jārūo, hao

§ 42. Future

2nd. pābuhu.

§ 43. Causative

(a) Present Tense

3rd upattai, tarahabai

(b) Imperative

2nd rāmaya

§ 44 Passive voice

(a) Present tense

3rd disai, dissai, dahai, bhajjai, dijao, kkappai, dissa.

Singular **Plural**

(b) Imperative

3rd dikkhadau

§45 Denominative

ānandai, iavaiavai

§46 Present Participle

kamanta, maianta, pahanta, sijjantu

§47 Past Participle

ārāhia, ūsia, jutta, jahaleo

§48 Gerund

lai, pahigahiai, gahuao, gahai

§49 Potential Participle

upasamahaiaui, bhaniabbham, nimanta

IV Number

§49 Generally the plural is expressed by the singular in the Dākārnava as in the old Bengali Thus

kamma, visaja, indiya, randa

§50 But specific plurality is expressed or implied in the following ways —

(a) By composition with the collective words, such as, sarva, sakala—all, jana—men, jāla—net and vrnda—heap Thus

loa-sabbha, tihuyaṇa-sabbha, manto-sayala, juvani-sayala, juvaṃni-jana, juni-jālu, juvana-vinda.

(b) By the use of specific numerals Thus cau-pai, paa-cauaddasa

7 Prosody

As regards prosody it is useless to say that no rules are in full existence in the Apabhramśa verses of the Dākārnava The prosodic range of the verses of the present work, the arrange ment of their numbers, their metrical systems—all are intimately connected with the conditions of their musical expression For this reason, the Sūtras of the Prākrta-Paingala and the Chando-

nuśāsana of Hemacandra which are said to apply to the oldest poems of Northern Indian vernaculars, will not be applicable here in toto, as I have already tried them very minutely I am quite sure that this will not satisfy many of those who are the staunch followers of the laws of the Prākrta-Paingala and the Chandonuśāsana, but I can not help it and must face hostile criticism by making my critics sure of the fact that I do not abruptly deviate from these two famous works and that the metres enumerated in the present work, are used in the composition of verses designed to be sung, for this reason variation of long and short lines is seen and the rigid rules of metrical arrangement are not in full swing

I have given the names of metres in the present work, according to the Prākrta-Paingala and the Chandonuśāsana, though in some cases the lines vary in length and are imperfect in structure

The metres of the Apabhramśa verses of the Dākārṇava are mātrāvṛtta and most of them are 'Copāi', 'Caupāī' or 'Pādākulaka' I have discussed them in their proper places and for this reason I think it needless to repeat the same thing here

8 Prefatory Remarks

The present edition has been arranged in the following way —

(1) Emendatory Text
(2) Chāyā
(3) Text, published by Mm Dr H P Śāstrī in the Bauddha Gān O Dohā
(4) Tibetan Translation
(5) Notes.

I did not dare to give the English translation of the present work, which, owing to its elliptical sentences, obscure and obsolete phraseology and many technical terms of the Vajrayāna was a work of very considerable difficulty

In the Chāyā I did not strictly follow the rules of Sandhi and Samāsa in order to make it lucid and expressive

डाकार्णवः

STUDIES IN THE APABHRAMŚA TEXTS OF THE

DĀKĀRNAVA

I

सुणु सुणु बोहि हो पपञ्चुगओ
ण कमन्त उतारअ चित्त हुअ ।
मायि सहावइ अच्छसि तुम्म
तिहुअण सल्ल उतारअ जिम्म ॥

श्रृणु श्रृणु बोधि प्रपञ्चगतं, न कामयमानमुत्तारकं चित्तं भवति ।
मायास्वभावेऽसि त्व, त्रिभुवनस्य सकलस्य उत्तारको यथा ॥

सुणु सुणु बोहिय पञ्चुगओ, णकमन्त[1] उतानक[2] चित्तमाय[3] ।
सइ इहावइ[4] अटसि[5] तुम्म, तिहुअण सल्ल उतार अजिम्म[6] ॥

1.	A	न कमन्त ।	4	A	मायि सहावइ ।
	N.	×क×न्त ।		N.	मायि × × × इ ।
2.	A	उतारक ।	5.	A N	अच्छसि ।
	N	उतार× ।	6.	A.	उतारय अजिम्म ।
3	A.	चित्त ।		N	उतारअ जिन्त ।
	N	चित्त× ।			

gson gson byan chub spı os son pahı /
sems can bsgı al bahı sems med pa /
sgyu mahı ı an bshın khyod bshugs nas /
khams gsum ma lus bsgı al baı mdzad //

Notes

Sunu—śṛṇu Literally it means "Hark" or "Hear", but here it is used in the sense of "Awaken". The Tibetan equivalent of this word is "gson", meaning "to live" (Skt jiv), but in this work it is found to have been used in the sense of "to hear" (Skt śru); cf 'sunu sunu tummi' . , and its Tibetan translation is 'gson cig '—XXI

bohi—Acc Sing,

sunu sunu bohi—Awaken, awaken (thy) bodhi (enlightenment).

ho—It has been used here as expletive.

papañcugao—papañcugau—prapañcagata

prapañca—Phenomenon, cf 'prapañco hi vāk'—MV p 373, L 9, 'evam tāvatkarmakleśā vikalpatah pravartante । te ca vikalpā anādimat-saṃsārābhyastāt jñānajñeyavācyavācakakartṛkarmakaranakriyāghata-patamukutaiathaiūpavedanīstrīpuruṣalībhālābhasukhaduhkhayaśo'ya-śonindāpiaśaṃsādilakṣanādvicitrātprapañcādupajāyante'—MV p 350, L. 13 15

na—na—'n' and 'ṇ' are used indiscriminately in the present work This shows that the cerebral 'ṇ' sound was lost

kamanta—Present participal form

Add 'hua' after 'citta'

hua—bhavati, PP p 345, 1, p 581, 1

papañcugao na kamanta utāraa citta hua—This is a queer construction We would rather expect 'na' to be construed with 'hua', and this is also supported by the Tibetan translation, 'med pa'

māyi—māyā which is 'prajñā'—'māyā prajñā ca bhanyate (bhanyate)' —Commentary on Song No 15 of the *Āścaryacaryācaya*

सहावइ—Loc Sing of *a* base

acchasi—It is derived from Skt 'as'—to be, with the inchoative 'ccha', and this has been recognised by Hemacandra IV 205 and Kramadīśvara IV 10 But Pischel derives it from 'iccha' (§480), which would of course, give 'accha' in Prakrit I think that Pischel's derivation is not right in the present case as it does not suit the sense

tumma—Really speaking, this form is in the plural number of the pronoun of the second person both in Nom and Acc cases, But it is used here in the sense of Nom singular,

tihuana—tribhuvana,

salla—saala—sakala—cf Tib 'ma lus' The loss of 'a' in 'saala', has caused the doubling of 'la' in compensation

jimma—It is a synonym of 'yathā' Its derivation seems to be from yat+iva—ja+iva—jiva—jivâ—jima Here the doubling is due to rhyme

Metre—Copāi, 15 mātrās. Final syllable is short

II

इहइ ण भाव अभाव ण रग्ग
विरग्ग सणठइ ओवण रज्ज ।
मज्जठिओ अओ धम्मु ण रज्जहु
रज्जहु वज्ज विणिधम्मु पमेजु ॥

इह हि न भावोऽभावो न रागो विरागः संनश्यत्यत्र पुनारज्य ।
मध्यस्थितेऽत्र धर्मे न रज्य रज्य वज्रेऽभिन्नधर्मे प्रमोदस्व ॥

इह[1] ण भाव सभाव ण रग्ग, विरग्ग स णठइ ओवण रज्ज[2] ।
मज्जठिओ अओधम्मु ण रज्जहु[3], रज्जहु वज[4]विणिधम्मु पमेजु ॥

1. A N इइह । 3 N. रज्जुहु ।
2. N. रज्जु । 4. A. N वज्ज ।

dnos poh1 1 an bshin hdod chags min |
b1 al bah1 dgah ba nams pa ste |
de la han dgah ba mi bya ho |
de gnis dbus na gnas pa yi |
chos de la yan dgah dmigs med |
dbye ba med pa yi ni chos |
1 do rje la ni dgah bar gyis ||

1 X bgyis.

NOTES

i—as expletive

bhāva—existence

Read 'abhāva' for 'sabhāva', 'a' and 'sa' are often cofused Dr P C Bagchi reads here 'abhāva' with the help of the original manuscript of the Durbar Library of Nepal I also agree with Dr Bagchi as the sense of 'abhāva' suits here better According to the Tibetan translation it is 'svabhāva' (=ran bshin)

ragga from rāga—is made to rhyme with 'rajja'

viragga from virāga—on the analogy of 'ragga'

सणठइ—samnaśyati

ovana—ovuna—o puna—ava punah, cf jaun, taun, kaun, kon

rajja—Imperative mood, second person, singular number

majja—majjha—madhya.

ṭhio—thiu—thia—sthita

ao—āo—āu—āa—āta—atta—atra.

dhammu—dharma. Here 'dharma' means 'the Path'

अनुत्पन्ना इमे भावा न धर्मा न च धर्मता ।
आकाशमिव नैरात्म्यमिद बोधिनय दृढम ॥ —GST p 12, L 9 10.

अभावा सर्वधर्मास्ते धर्मलक्षणवर्जिता ।
धर्मनैरात्म्यसम्भूता इद बोधिनय दृढम ॥ —GST p 12, L 14-15

अनुतपन्नेषु धर्मेषु न भावो न च भावना ।
आकाशपदयोगेन इति भाव प्रगीयते ॥ —GST p 12, L 19-20.

प्रकृतिप्रभास्वरा धर्मा सुविशुद्धा नभ समा ।
न बोधिर्नाभिसमयमिद बोधिनय दृढम् ॥ —GST. p 13, L. 3-4

rajjahu—Imperative mood, second person, singular number.

Vajja—vajra

Vajra (Tib. rdo rje) literally means 'diamond' and it is generally translated as 'thunderbolt' It symbolizes 'Śūnya', as we find in the *Advaya-vajrasamgraha* —

दृढ सारमसौशीर्यमच्छेद्याभेद्यलक्षणम् ।
अदाहि अविनाशि च शून्यता वज्रमुच्यते ॥ —AS p 23, and 37.

It is believed by the Northern Buddhists that Buddha wrested the Vajra from Indra and adopted it as the Buddeist symbol. We think that the

Vajra with its three close-pointed darts (त्रिसूचिक भावनेद्वज्रम्—*Dākārnava*, Patala XII) represents collectively the Buddhist Tri ratna (the three jewels)—Buddha, Dharma and Samgha (Buddha, the Law and the Community)

bini—abhinna (Tib dbye ba med pa)

dhammu—Here 'dharma' signifies 'Nirvāna'

वज्ज विणिधम्मु—'Vajra' is identical with 'dharma' (=Nirvāna), i e, 'Vajra' and 'Nirvāna' are one and the same

pameju—Imperative mood, second person, singular number

Metre—Copāi, 15 mātrās

III

धम्माधम्मु जइ अत्थगिओ
ताइ तु बन्धसि बोहि मानु।
सिज्ज सुरासुर सेह हेओ
तुट्टइ आवइगइ निजाणु॥

धर्माधर्मौ यत्र अस्तं गतौ तत्र त्वं बध्नासि बोधौ मनः।
सिद्धः सुरासुरः स हि भवति त्रुट्यत्यायातिगती[1] निजानाम्॥

1 The real Skt form should be 'गतायाती'

धम्माधम्मु जइअ-थगिओ, ताइतु बन्धसि बोहिमान्।
सिज्ज सुहासुह सेह हेओ, तुटइ आवह गह[1] निजारणु॥

1 A. अवहगह। N. अवगह।

chos dan chos min gan du nub /
byan chub der ni sems bzun gyis //
grub pa lha dan lha ma yin /
* * * * * * //

NOTES

जइ—yatra 'yattado dai'—SBC iii, 3, 14, ODB p. 841.
Read अत्थ for अथ
attha—asta

giō—giu—gia—gaya—gaa—gata

धम्माधम्मु जइ अत्थगिआी—Where both 'dharma' and 'adharma' have disappeared

ताइ—'त' has got to be long metrically

तइ—tatra ODB p 825

तु—Nom singular of the pronoun of the second person

बन्धसि—Present tense, second person, singular number

मानु—'म is long due to metre

ताइ तु बन्धसि बोहि मानु—Fix your mind on that 'bodhi' (supreme knowledge)

सज्ज—One who has obtained perfection (Siddhi) This is a noun form and I think it is derived from the verbal root सिज्झ (Skt सिध्) The real form should be सिज्झ (=सिद्ध)

Read सुरासुर for सुहासुह as the former is supported by the Tibetan translation and it also gives a better sense

सेह—cf —

ऐसन आयलि तपनक गेह ।
पूजा उपहार तँहि राखलि सेह ॥ ८ ।

—Vidyāpati, Song No 275

In the Gopīcandrer gān,—

এহি বাজ্যে ছিল বাজা বোজা ধন্বন্তবি ।
স্ত্রীব ঠাই মর্ম্ম কহি সেহ গেল মবি ॥—p 437

Again—

সর্ব্বদেবেব গুরু হয় নামে বৃহস্পতি ।
সেহ কেন না ছাড়িল আপনাব যুবতী ॥
অগস্ত্য নামে ছিল মুনি সকলেব প্রধান ।
সেহ কেন স্ত্রী ছাড়ি না কবিল ধ্যান ॥
সাতকাণ্ড বামায়ণ বচিল বাল্মীক ।
সেহ কেন না ছাড়িল আপনাব স্ত্রীক ॥—p 466

हुआ=भवति (Tib yin)

tuttāi—trutyati

Read आवइगइ for अवइ गइ

आवइ—āyāti—Coming

गइ—gati—Going

आवइगइ=गमनागमनम् ।

Read निजाण for निजारणु as the latter does not give any sense, nor is it allowable by metre

निजाण—Gen plural.

Metre—Vajra, 14 mātrās 3 at the end of the first and third pādas is short according to the following rule of Prakrit prosody—

इहिआरा बि दुजुआ एओ सुद्धा अवसमिलिआ वि लहू ।
रह वंजणसजोए परे असेस वि होइ सविहास ॥

IV

पहिअ वैरोयणो नाहो नाभिठिअ अधगुण जुत्तओ ।
उठओ सासु गलजन्तह तिहुवण दीवोपम जुहओ ॥
अन्यमन्तो सवरो येमन्तो जाव सषी वामगाहणो ।
भिन्नि सोहणोइ मन्त इवरो मन्तोतिभणो जनइ जुअनि ॥

प्रथम वैरोचनो नाथो नाभिस्थितोऽधोगुणयुक्तकः ।
उत्तिष्ठतु श्वासो गलपर्यन्तं ह त्रिभुवनदीपोपमो यथा ॥
अन्यमन्त्रः स-परो यथा, यावत् शशी वामग्राहणः ।
बिन्दुशोभनो हि मन्त्र इतरो मन्त्र इति भण जनयति योगिनीम् ॥

पहिअ वैरोयणो[1] नाहो,[2] नाभिठिअ[3] मधगुण जुतुओ ।
उठओ सासु गलजन्तह, तिहुवण दीवोपमै जुहओ ॥
अन्यमन्तो सवरोयमन्तो । जावो सषो[4] वामगाहणो[5] ।
भिन्नि सोहणोइ[6] मथुइवरो । मन्तोतिभणो जनइ जुअनि ॥

1 N. वैरोचणो । 4. A. सषी ।
2. N. नामा । N. सषि ।
3 N. नाभिठिअ । 5 N. ०ग्राहणो ।
6. N सोहनोइ ।

thog mar snam snan mgon po ste /
re mo sum skor te hog gnas //
lans nas mgrin pahi bar du hgro /
sa gsum sgron ma lta bur som //

gshan pahı snags nı sa mthah hdra /
de las ıla hbab gyon nas so //
snags hdı thıg les ı gyan pa ste /
snags nı ı nal hbyoı ma skyed po //

Notes

pahıam—prathamam (Tıb thog mar)

Vaıroyano—Vaırocanah—He ıs the chief of the five Dhyānı Buddhas Vaırocana ıs derived from Vılocana or 'Vırocana' which means 'eye' or 'lıght' Tıb rnam = Skt 'vı', and 'snan la' = lıght He ıs Vaırocana, because he enlıghtens all wıth the lıght of wısdom and conducts them along the path of Nırvāna In the *Cıttavıśuddhıprakarana* of Āryadeva we find that he presıdes over the eyes He ıs whıte ın colour which represents wısdom (cf The whıte colour of the goddess Sarasvatı) and he has the *dharmacakramudrā*, as symbol of the unıon of Wısdom with Matter

nāho—nāthah

nābhıthıa—nābhısthıta—Seated on the Manıpūra Cakra also called Nābhıpadma, which ıs at the spınal centre of the region of the navel

There are sıx centres of Consciousness (Caıtanya), called Cakras or Padmas, which are the seat of Śaktı (Energy) ınside the Meru or the spınal column These are—(1) Mūlādhāra, (2) Svādhısthāna, (3) Manıpūra, (4) Anāhata, (5) Viśuddha and (6) Ājñā

The Mūlādhāra Cakra ıs the first lotus which ıs at the spınal centre of the region between the genıtals and the anus It ıs the root of the Suṣumnā Nādı Above the Mūlādhāra, at the spınal centre of the region above the genıtals, ıs the Svādhısthāna Cakra, the second lotus Above ıt, at the spınal centre of the region of the navel, ıs the lotus Manıpūra (Nābhıpadma) Above the Nābhı padma ıs the Anāhata which ıs ın the region of the heart Next above ıt, ıs the lotus Viśuddha, ın the region of the throat Above the Viśuddha, at the centre of the region between the eyebrows, ıs the lotus Ājñā

Read अधगुण for मधगुण, as अ and म are often confused Tıb hog (= Skt अध)

adhaguna—adhoguna

अधोगुण = तमोगुण which ıs the Suṣumnā Nādı Cf —सुषुम्णा तमोगुणमयीति ।—Commentary on the *Satcakranırūpana*

Read जुत्तश्री for जुतुश्री

juttao—जुत्तउ—yuktaka

अधगुण जुत्तओ—United with the Susumnā Nādī

uthao—uthau—utthau—uttisthatu—Imperative mood, third person, singular number

Sāsu—Śvāsa—This form is Nom singular

Read गलजन्त for गलजन्तु

गलजन्त—Combination of गल and पर्यन्त Tib mgrin pahi bar du

उठओ सासु गलजन्तु—Let the wind pass from the Mūlādhāra Cakra to the throat i e, the Viśuddha Cakra

ह—It is a particle used for emphasizing the preceding word We find the frequent use of this word even in the Rigveda, Brāhmanas and Sūtras It is translatable by 'indeed', 'verily', etc It is derived from घ = indeed, verily, etc, (=Gk re), Cf —

अपणा मासँ हरिणा वैरी ।
खनह न छाडअ भुसुअ हेरि ॥

—ACV 6, 2

सहजे निच्चल येन किय समरसे निअमण राअ ।
सिद्धे सो पुण तक्खणे णउ जरमरणह स भाय ॥

—DKK 19

tihuvana—tribhuvana

Read दीवोपम for दीवीपमे, as there is a slight difference between the signs of ओ-कार and ए-कार

juha—yatha

O—U—This particle is used here as an ornament of speech.

सवरो—Combination of स and पर

Read येमन्तो for यमन्त Tib hdra

Yemanto—yemanta—ye-manta—ye-mant Cf एमन्त, तेमन्त, etc

jāva—yāvat

Sasi—Śaśi This interchange shows that there must have been one sound for the three sibilants (श, ष and स) and that is palatal and this is due to Māgadhī influence Śaśī (Moon)—the feminine, or Śakti-rūpā Nādī Idā, on the left

bhinni—bhinnu—binnu—bindu Tib thig le

sohano—śobhanah

i—hi

Read मत्त for मष्ठु Tib snags

ivaia—iara—itara—Here Va-Śruti has taken place

manto—mantrah,

ti—iti Pischel § 92 and 143

भणो—Impeiative mood, second peison, singulai numbei,

जनइ—janayati

juani—yogini—Acc, singulai

पुणो द्वय भनिअ' भइ धीयणो मारणु जीवणो दायणो हि।
पास द्वि भिन्नि ठइअ मत्थ आहु भिन्नि
यवग्घ सनठइओ बीओ अन्तो ॥
वाहणो महण बोइ मागगह इअ' सूचरनीहि बीअ'
आआरकह्ननाभरणो दसोसकहलाधर ठइअ रवइ भोरणो ॥

पुनर्द्वयं भनितं भवति ध्यानं मारणं जीवनं दानं हि।
पार्श्वे द्वौ बिन्दू स्थितौ, मस्तेऽथवा बिन्दुः (स्थितः)
य-वर्ग-संस्थितं बीजमन्तम्।
वाहन महाबोधिमार्गस्येदं शूकरीबीजम्।
आ-कार-कर्णाभरणं षोडशकलार्द्धस्थितरव्याभरणम् ॥

पुणो द्वेय भनिअ[1] भइ धीयणो[2], मारणु जावणो दायणोहि।
पासद्धि भिन्नि ठइअ मथ्थनाहु[3] भिन्नि,
यवघ्घसन ठिइओ[4] चीओ[5] अन्तो ॥
वाहणो महण[6] बोइ मागगइ, इअ' सुचरनाहि बीअ,
आआरकह्ननाभरणो हसेसि[7] कहल धिरठइ रवह भोवणो ॥

1 N भनिअ
2. N. धीयनो
3 N. मधोनाहु
4. N ठिइउ
5. A N बीओ
6. N गहन.
7. N हससि

slar yan sa bon gnis pa bi jod /
gyas pa ñi ma bskyed pa ste /
logs su gñis phye mgor thig le /
aa snehi mthah yi sa bon no /
byan chub sems chen hbab lam mo /
hdi ni phag mohi sa bon yin /
ā yi yi ges mthar rgyan pa /
bcu drug zla phyed ni mas rgyan //

NOTES

puno—punar

Read इय for ईय

bhaniam—bhanitam Here न is used for ण We find many other similar instances in the present work This shows that the cerebral n sound was lost

भइ—bhavati.

dhīyano—dhyāna

māranu—mārana

Read जीवणो for जावणो Tib bskyed pa

dāyano—dāna

ह्वि—It is a particle denoting—indeed, surely,

pāsa—passa—pārśva Skt पार्श्व is derived from पर्शु (a rib) Cf —

কাব পান চুন নাহিঁ খাওঁ ।
কাহাবো পাস নাহিঁ জাওঁ ॥—SK p 64
আজ্ঞা দিল ভবানী পাইলা তুহ্মি আশ ।
ঘব পাইলা চল তুহ্মি সত মাএব পাস ॥—GV p 21

bhinni—bindu.

ठाइअ—sthita

Read मत्थ for मथ्थ

mattha—masta—on the top.

Read आहु for नाहु

āhu—athavā

bhinni—bindu

Read वग्घ for वघ्घ.

vaggha—vaggha—varga
Read ठइओ for ठिइओ and सन ठइओ as one word
सनठइओ—सनठइउ—samsthita
bīo—bīu—bīja
यवग्घ सनठइओ बीओ अन्तो = व-कार
mahana—mahān Tib chen
măgga magga mărga
măggaha—Gen singular of—a base
iam—idam
Read सूचरनीहि for सूचरनाहि
sūcaran —śūkarinī We dot come across with such a femine form in Sanskrit
In Sanskrit the feminine of śūkara is śūkarī
sūcaranīhi—Ge singular
śūkarī bija = vārāhi bija = ta kāra.
Read दसोस for हसेसि
दसोस—Combination of दश (ten) and षट् (six) = Skt षोडश Tib bcu drug
Read कहलाधर for कहल धिर
दसोसकहलाधर = षोडशकलार्द्ध Tib jla phyed षोडशकल is the name of Candra (the moon) and अधर—अरध—अर्द्ध
Read ठइअ for ठइ
ठइअ—स्थित
Read रवइ for रवह.
रवइ—रवि—The sun The sun dix represents bindu
दसोसकहलाधर ठइअ रवइ = चन्द्रबिन्दु—Moon-like spot, the sign for the nasal ◡.
भोरणो—आभरण Tib rgyan

यवग्ग पहिअ' बीअ' हेरणो भुअणगुण जोइ,
दसतेअ सरभूसणो सुअल पहअ कल हु।
तिल सहिअ दीयन्नानन्द चउत्थइ ॥

य-वर्ग-प्रथमं बीजं हेरम्बभुवनगुणयोगि,
त्रयोदशस्वरभूषणं शुक्लपक्षककला खलु।
तिलसहितदीप्यमानानन्दश्चतुर्थो हि ॥

यवग्ग पहिअ' बीअ हेरणो भुअणगुण जोइ,
दसतेअ सरभूसणो सुअल पहेअ[1] कलहु ।
तिल सहिअ दीयन्नो नन्द चउत्थइ[2] ॥

1 A N. पहुअ   2 N चत्थइ

ya snchı dan pohı sa bon nı /
sbyor bas sa gsum ılun yon tan /
dbyans kyı bcu gsum pas ıgyan qdab /
dkar pohı phyogs kyıs mgo bor ıgyan /
thıg le dan nı bcas pa hbar /
dgah ba bshı pa dag pa ho //

NOTES

यवग्ग पहिअ बीअ = य कार

हेरणो—हेरम्ब—The wing Tıb rlu ı I think Skt 'Heramba', also written as 'Herambha' (=Name of Ganeśa) has come from the Tıbetae word, bhe ram bha,' meaning 'a name of the wind ' In the Rıgveda we find that Maruts are the Ganas of Rudra Ganeśa (=Lord of Ganas = Lord of Maruts) is a tıtle of Śiva who is known as Rudra There fore Ganeśa, an epithet of Heramba, must have some connection with the wind This justifies the origin of the word, 'Heramba' or 'Herambha', from the Tıbetan word, 'bhe ram bha ' And I discard the theory of the origin of this word (ı e Heramba) from the Dravidian language

joi—yogi

हेरणो भुअणगुण जोइ—has the connection with the qualities of the wind (हेरम्ब) and the earth (भुवन), ı e it is connected with the Anāhata Cakra as well as the Mūlādhāra Cakra

दसतेअ = त्रयोदश Tıb bcu gsum pas.

सर—स्वर—A vowel

दसतेअ—सर—the thirteenth vowel i e , o.

suala—sukala—śukla

pahaa—paksaka 99P § 489.

kala—kālā—The ā of the feminine sign is shortened here

hu—khu—khalu Pischel § 94 and 148

तिल is here बिन्दु—The nasal sound which is marked by a dot above the line (अनुस्वार)

Read दीयन्नानन्द for दीयन्नो नन्द

दीयन्नानन्द—Combination of दीयन्न which is the Present Participial form and आनन्द

cauttha—caturtha

There are four kinds of ānandas—(1) ānanda, (2) paramānanda, (3) sahajānanda, and (4) viramānanda—AS p 32

आनन्द चउत्थ = विरमानन्द ।

1—hi

यह वग्गहन्तोइ सुहरूअ उसर सनिरुहण जुत्तओ
चन्द्भिन्न सेस लगन जारुओ अ दिहसइ ॥
सवरक्खरो अनाहो रइसन सनठिअ चउसरगिहो
कहणदेश हओ कलरद चन्द्भिहिना
भूसउ मत्थअ रागहन्तो सहाव ॥

य-स्य वर्गस्यान्त हि सुखरूपम् उ-स्वर-संरोहण-
युक्तक चन्द्रबिन्दुः (तस्य) शीर्षे लग्नो ज्वाल-
यतु च दिवसं हि । स-पराक्षरम् अनाहो
रव्यासनसस्थितं चतुर्थस्वरग्रहः कर्णदेशो
भवतु, कलार्द्धचन्द्रबिन्दुना भूषितं मस्तकं रागस्यान्तः स्वभावः ।

पहवग्गहन्तोइ[1] सुहरूअ, उसण[2] सनिरूतण[3] जुतुओ[4],
चन्द्भिन्न सेस लगन जारूओ[5] अदिहसइ ॥
सवरक्खरो अनाहो[6] रइ, सन सन[7] ठिअ, चउसरगिहो
कहण[8] देश[9] हओ[10] कलेरद्[11] चन्द्भिहिना
भूसउ मथअ[12] रागहन्तो सहाव ॥

1	A N	यह०	7	N.	मर
2.	N	उसन.	8	N	कहन.
3	N	सनिरूतन	9	N	देस
4.	N	जुत्तउ	10	N	हउ
5	N	जारूउ	11	N	कोरलद्
6	N	नाहो	12	N.	मठअ

ya snehi mthah ma bde bahi gzugs /
o yi yi ge shon ldan pa /
mgo boi zla phyed ñi mas mnan /
sa yi pha rol gshom med pa /
ñi ma yi ni gdan la gnas /
dbyans kyi bshi pa rna dun bzun /
mgo boi zla phyed thig les rgyan /
hdod chags mthahi ran bshin no //

NOTES

यह—Gen singular of ya kāra

वग्गहन्ती—Combination of वग्गह (Gen singular of vagga—varga) and अन्त

i—hi

suha—sukha

rūa—rūva—rūpa

सुहरूव—Embodiment of bliss Sukha is used here as the equivalent of Ānanda, meaning Spiritual Bliss

Read उसर for उसण as the latter does not give any sense

उसर—The vowel उ

Read सनिरुहण for सनिरुतण as त and ह are often confused

सनिरुहण—सरोरुण Tib Shon

उसर सनिरुहण जुत्तओ = उ-स्वरारुढम् ।

canda—candra

bhinna—bindu

sesa—sīsa—śīrṣa Tib mgo bor

jāru—jārau—jvālayatu—Imperative mood, third person, singular number

a—ca—Pischel § 184

dihasa—diasa—divasa

सवरक्खरी—combination of स, पर and अक्खरी.

अनाहो—Without any obstruction Tib gshom med pa

रइसन—combination of रइ (रवि) and आसन.

sanathia—samsthita

चउ = चतुर्थ Tib bshi pa

चउसर = चतुर्थस्वर—The vowel ई

gıho—graha

kahana—kahna—kanna—kaına Tıb rna

hao—haū—Imperatıve mood, thırd person, sıngular number

kalarada—kalāıddha

bhıhınā—bhıhnınā—bhınnınā—bınnınā—bınnunā bındunā—Inst sıngular. Tıb thıg les

भूसउ—bhūsıta

Read मत्थअ for मथअ

matthaa—mastaka

सवरक्खरो भूसउ मत्थअ—Thıs gıves the bījamantra, ॠँ

रागयन्तो—combınatıon of रागह (=Gen sıngulaı of राग) and अन्त

sahāva—svabhāva

जानक्खरो भिन्नि गुनिअ' सहार टहरो जवो।
अध उध ठइओ नाहो गहन संभोगइ।
धनविहिना युइओ सन्तासनइ भोओ।
फ फ अण्ठे इउ पुणो वि भनिअभं।
उतिइ जालह पुरह रन्दइ वोउ।
जहव चण्डावइ पूरिह तिहुअण बोहिचित्त हइ।

ज्ञानाक्षरं द्विगुणितं सम्भरदहरजातम्।
अधोर्ध्वस्थित (बीजम्) नाथग्रहणं सम्भोगो हि।
धनविधिना युक्त सन्त्रासनीबीजम्।
फट् फट् अन्तायिति पुनरपि भणितव्यम्।
द्युतिं हि ज्वालय (सा द्युतिः) पुरस्य रन्ध्रे वहतु।
द्योतस्व चण्डावति पूरय त्रिभुवनम् (तत्र) बोधिचित्तं भवति।

ज्ञानक्‌खरो[1] भिन्नि गुनिअ सहार टहरो[2] जवो।
अघउ घडइओ[3] नाह गहन संभोरुइ।
धनविहिना युइइओ सन्तासनेइ भीओ॥
फफसण्ठेइउ पुणो विभनिअभं;
उतिइ जालह पुरइ रन्दह वोउ;
जहव चण्डावइ पूविह तिहुअण[4] बोहिचित्त हइ।

1 A N जानक्‌खरो
2 N टकहर
3 N ०ठइओ,
4 A तिहुअण
N तिहुअन

ye ś'es sa bon ñis hgyur dbye /
spro ba dan ni bsdu bas skyes /
hog dan sten du gnas pa yi /
mgon pa lons spyod rdzogs hdzin pa /
sñin kha dan ni chu skyes su /
don gyi cho ga yons rdzogs pahi /
yons su skrag byed ma sa bon /
ba mthahi yi ge bzun nas ni /
slar yan de bshin bijod par bya /
dbu rgyan hbar ba hdzin gron gi /
bu gar gtum mo spor ba ho /
byan chub sems kyis sa gsum hgens //

Notes

Read जानक्‌खरो for ज्ञानक्‌खरी

जानक्‌खरो—Combination of जान (—ज्ञान) and अक्‌खरो (—अक्षर)

ज्ञानाक्षर=ज्ञानबीज=ए कार

bhinni—binni—dvi—on the analogy of tinni (trīni) where the doubling is legitimate

guniam—gunitam.

sahāra—sambhara—other forms are सम्बर, शम्बर, सवर, meaning माया (sorcery)

taharo—dahara—dahara—dahra—dabhra

In the *Chāndogya Upaniṣad*, VIII 1, 1.—

अथ यदिदमस्मिन् ब्रह्मपुरे दह्रर पुण्डरीकं वेश्म दह्ररोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥

javo—jāta

Read अध उध ठड्ढश्री for अधउ धडड्ढश्री

adha—adhaḥ.

udha—ūrddhva

Cf —

অধে উধে এডি গেলা চন্দ্র সুকজ।
ঠাঠা বালুব মোধ্যে সিংহে কবে জুজ॥—GV p. 120.

adhobīja—au-kāra

ūrddhva-bīja—aṃ-kāra

In the *Sādhanamālā*, p 445—

औ अं बीजे पुनरपि कथिते अधोर्द्ध्ववासिन्या ।

nāho—nātha—कायवाक्चित्तप्रभु ।

gahana—grahana

Read संभोग for सभोरु, as the latter does not give any sense Tib lous spyod

i—hi

धनविह्निना—Inst singular

Read युड्ढश्री for युडड्ढश्री

yuitta—yukta.

Read सन्नासनड for सन्नासनेड

सन्नासनड—सन्नासनी.

bhīo—bhīu—bīja

Read फ फ अन्ते इउ for फफसन्तेइउ which gives no sense at all

pha—phat

anthe—ante—ante—Loc singular

iu—ia—ita—iti Pischel § 116

vi—pi—api Pischel § 143

bhaniabham—bhaniavvam—bhanitavyam.

Cf हुँ हुँ सन्नासनी शिखायाम्, फट् फट् चण्डिका सर्वाङ्गेष्वस्त्रम्—S M p 441

uti—dyuti—Acc singular of -*i* base in the feminine gender.

jālaha—jvālaya—Imperative mood, second person, singular number

Read पुरह for पुरइ

पुरह—Gen singular of *a* base

Read रन्दइ for रन्दह

randa—randhara रन्दइ—Loc singular

vou—vahatu—Imperative mood, third person, singular number

jahava—dyotasva—Imperative mood, second person, singular number

चण्डावइ—Voc singular of *ī* base

Read पूरिह for पूविह which gives no sense at all Tib hgens

pūriha—pūraya—Imperative mood, second person, singular number

tihuana—tribhuvana—Acc singular

bohicitta—bodhicitta—Nom singular 'bodhicitta' symbolizes 'śukra'

हइ—bhavati

बोहिचित्त हइ—बोधिचित्त जायते = शुक्रमुत्पद्यते ।—The Commentary on DKK 7

V

आइ ठिइ वैरोयनो सहाउ धम्मधाउ काजह रूवइ ।
त सनठइउ पनचउ अकूखरु
पनचम वघि नभह विसूसउ जुवन रुअ ॥
पहन्तो बीओ ओसर जुत्तओ
मोअनासनइ जुवविन्द फुरन्तओ ।
तासु पुन वगूगह भीओ चतुत्थ तिहुयण वापइ जुविणि विसूस ॥

आदिस्थितिर्वैरोचनः स्वभावो धर्मधातुः कायस्य रूप हि ।
त-(वर्ग)-संस्थित पञ्चमाक्षर, पञ्चमवर्गो नभसो विश्रयो योगिनीरूपम् ।
प-(वर्ग)-स्यान्त बीजम् ओ-स्वरयुक्तक मोहनाशन हि
योगिनिवृन्द स्फुरति च । तस्य पुनर्वर्गस्य
बीजं चतुर्थं त्रिभुवनं व्याप्नोति योगिनीविश्रयः ॥

आइ ठिइ[1] वैरोयनो[2], सहाउ धम्मधाउ काज्जह[3] रुवइ ,
तमसन ठईउ[4] पनचउ[5] अहरु[6] , पनच सवधि नभह विस्सउ जुवन रूअ ॥
पहद्न्तो बीओ , ओस जुतुओ[7] , मोअना सनइ[8] जुवविन्द हरन्तओ[9] ,
तसु पुन वग्गह भीओ[10] चतुसु तिहुयण वापइ । जुविणिविस्सि[11] ॥

1 N थिइ.
2 A-N वैरोवनो
3. N काजह
4 N. ठउ
5 N पनयचउ
6 A-N. अक्खरु
7 N जुत्तउ
8 N ०सइ
9. A-N फुरन्तओ
10 N. बिउ
11 A-N विस्स

thog maı ınam snan phyag htshal ba
chos kyı dbyıns nı bya bahı gzugs /
ta sdehı lna pahı yı ge nı /
lna pa yı nı sde mtshan no /
ınal hbyoı ma gzugs nam mkhah ıten /
pa mthahı sabon o dbyans ldan /
gtı mug hjoms par byed ma ste /
ınal hbyoı mahı tshogs spıo ba ho /
de yı bshı pahı sa bon nı /
sa gsum du nı khyab pa yı /
ınal hbyoı ma nı spıa ba ho //

NOTES

āı—ādi

thıı—sthıtı

आइठिइ—Who stands first.

sahāu—svabhāva—Lıterally ıt means own nature The Ādi Buddha ıs called Svabhāva by the Svābhāvika sect Again Vaırocana ıs the Ādı-Buddha and so Vaırocana is also Svabhāva

The word svabhāva ıs ınterpreted by Śankara to mean Jñāna which is the Paramātmā, or, ın other words, dıvıne or spırıtual knowledge

dhammadhāu—dharmadhātu The lucid meaning of धर्मधातु is given in the *Prajñopāyaviniścayasiddhi*, p 5 —

तदेव सर्वबुद्धानामालय परमाद्भुतम् ।
श्रेय सम्पतकरं दिव्य धर्मधातु प्रकीर्त्तितम् ॥

kāja—kajja—kārya

kājaha—Gen singular

ruva—rūpa

काजह रुव—The essence of action

Read त सनठइउ for तमसन ठइउ

त = *Ta* class

sanathaiu—samsthita

panacau—panacava—panacavā—panacama—pañcama

akkharu—akṣara

त सनठइउ पनचउ अक्खरु—The fifth letter of the *Ta* class—i e , the *Na*

Read पनचम वघि for पनच सवघि

panacama—pañcama

vaghi—varga

nabhaha—Gen singular.

vissau—viśraya

juvana—yoginī Cf Tib rnal hbyor ma

rūa—rūpa

Read पहन्तो for पहदन्तो which gives no sense at all Tib pa mthahi

पहन्तो—Combination of पह (= Gen singular of *Pa*) and अन्तो

पहन्तो बीओ—The last letter of the Pa class—i e , the *Ma*

Read ओसर for ओस Tib O dbyans

पहन्तो बीओ ओसर जुत्तओ = मो

Read मोअनासनद together

moa—moha—Here we find the loss of aspiration

moanāsana—mohanāśana

i—hi

juva—yoginī

vinda—vinda.

Read फुरन्त for हरन्त Tib spro ba

फुरंन्त—Here the suffix अन्त is not a present participial suffix But it is a suffix of the finite verb, in the third person, singular number, present tense, though really speaking it is a form in the plural number It is derived from the suffix अन्त which has come from अन्ति—Skt अन्ति, a suffix of the finite verb in the third person, plural number, present tense In OB and MB we find the forms, such as, नाचन्ति (with the suffix अन्ति), नाचेन्त (with the suffix एन्त) and नाचन्त (with the suffix अन्त), used in the same sense and similarly, आछन्ति, आछेन्त and आछन्त , चलन्ति, चलेन्त and चलन्त, *etc* NB finite verbal forms, such as, नाचेन, आछेन, चलेन, *etc* , are derived from नाचेन्त, आछेन्त, चलेन्त, *etc* , respectively And also, NB finite verbal forms, such as, हन, नेन, *etc* , are derived from हन्त or हओन्त (with the suffix अन्त), नेयन्त (with the suffix अन्त), *etc* , respectively

ओ—And

तसु—Gen singular of the pronoun of तद्

Read चउत्थ for चतुथु Tib bshi pahi

चउत्थ—चतुर्थ

थापइ—present tense, third person, singular number

जुविणि—योगिनी

विस्स—विस्सउ—विश्रय

पढ्इयस्स तिइज छयगइ नठओ कारणु त्रायण चक्कु ।
बोहि बीवु ज वघहन्तो ।
पनचह पहिअ॑ तथतह बीओ
इसर मत्थइ लघइ जालह अक्खरु
सचइओ सवह कारणु भाओ ॥
चवग्गह मजठिअ गहइअ॑ रयइ ओसम जुत्तओ
जहलेओ कम्म विसेसु ॥

प्रथमस्य तृतीयं (बीजम्) षड्गतिनष्टककारण तायिनीचक्रम् ।
बोधिबीज य-वर्गस्यान्तम् । पञ्चमस्य प्रथमं (बीजम्) तथताया
बीजम् इ-स्वरो मस्ते लगाति, जलस्याक्षरम् सञ्चित सर्वस्य कारणभावः ।
च वर्गस्य मध्यस्थित (बीजम्) गृहीतं रव्यासयुक्तकं जलितकर्मविशेषम् ।

पहइ यस्म[1] , तिहसु छ्यगहनठओ कारणु त्रायण[2] चक्कु ; बोहि बीवुज वघहन्तो ॥
पनचह पहिअन्त[3] तथह[4] बीओ , ईसरमथह लघइ , जालह अक्खरु ।
सठइओ , सठह[5] कारणु भाओ ॥
चवगगइ मजठिअ गहइअ[6] रयहआ[7] सन जुतुओ[8] , जहलेओ[9] कम्म विसेसु ॥

1 N ०यसो	4 N ततथह	7. N. रयहउ
2. N त्रायन	5. N. सथह	8 N जुत्तउ
3 N पहिअं	6. N. हइजं.	9, N जाहरेउ

thog mahı sde yi gsum pa ste /
hgro ba drug nams byed pahı /
mkhah hgro ma yı khhor lo spro /
ya snehı mthah mahı sa bon ni /
byan chub sems kyı ran bshin no /
lna pahı sde yı thog ma ste /
de bshin ñid kyı sa bon te /
ı yı dbyans kyıs mgo la reg /
chu yı yı ge yons bsags pa /
thams cad byed pahı ran bshin no /
tsa sdehı dbus gnas bzun nas ni /
ñı ma yı ni gdan ldan pa /
las kyı dus su khyad par ldan //

Notes

Read पढ्इयस्स for पहइ यस्म

pahaıya—pahaıa—pahaya—pahaa—pahava—pahavā—pahama—prathama

Skt prathama—pra-tama where 'tama' ıs the suffix of the superlatıve degree

पहइयस्स—Gen sıngular

Read तिइज for तिहसु Tıb gsum pa

tuja—tıtīya

Read छयगइ for छयगह Tıb hgro ba drug po

Chaya—cha + ka—ṡa—ṣa—ṣat

गइ—गति

छयगई—The six kinds of moving beings—(1) देव (the gods), (2) असुर (the demons), (3) मनुष्य (humanity), (4) तिर्यंच् (beasts, etc), (5) प्रेत (the ghosts), (6) नरक (hell-beings)

nathao—nathau—natthau—natthaa—naṣṭaka

trāyana—trāyanı—tāyinī. I I P 357. This word is used here in the sense of खेचरी cf Tib mkhah hrgo ma The meaning of the word तायिनी is a female protector.

cakku—cakra.

bīvu—bīu—bīa—bīja

ja—ya—This shows the pronunciation of य=ज as in Bengali. Cf. Tib. ya snehi.

vagha—vagga—varga.

vaghahanto—combination of vaghaha (Gen singular) and—anto

panaco—panacaa—panacava—panacava—panacama—pañacama

panacaha—Gen singular

पनचह पढ़िम —The first letter of the fifth group, i e त

Read तथतह for ततथह

tathata—tathatā In the *Dvikalparāja*, we find the following interpretation of तथता —

"सर्वेषां खलु वस्तूनां विशुद्धिस्तथता मता॥"

तथतह—Gen singular.

Read इसर for ईसर. Tib. i yi dbyans.

इसर—The vowel इ.

Read मत्थइ for मथइ.

मत्थइ—Loc singular.

laghai—lagati—Present tense, third person, singular number.

jāla—jala Tib chu

जालह अक्खरु—the bīja of water The following are the bījas of water—ऋ, क, भ and व

Read सचइओ for सठइओ Tib yons bsags pa

sacaio—sacaiu—saccaia—sañcita—I I P 529

जालह अक्खरु सचइओ—All the bījas of water taken together.

Read सवह for सठह Tib thams cad.

सवह—of all.

bhāo—bhāu—bhāva.

कारण माश्री—The appearance of cause

Read चवग्गह for चवग्गह

चवग्गह—of the *ca* class—i e the group *ca*, *cha*, *ja*, *jha* and *ña*

चवग्गह मजठिम—the middle bīja of the *ca* class—i e *ja*

गहइम—ग्राहित

Read रयइ for रयह as the latter does not give any sense

rayai—ravai—ravi

रयइ—रवइ—रवि

juttao—juttai—juttaa—yuktaka

jahaleo—jahaleu—jalita, covered

वरउ बीओ अआर कन्नइ लग्गु ।
तिहुवण जाण सहाउ पमेज ॥
अग्गिअ बीओ भिन्नि सर जुत्तओ ।
संसरह कमह सहाव ॥
सवरो इसरग लगइ सेस ।
सधा भहमसहाइ दिसूस ॥
भिनि सर गहिअइअभं ।
त्रावणि रुअ सत उतारणो जिम्म ॥

वाराही-बीजम् अ-कारः कर्णे लगतु त्रिभुवन-ज्ञान-स्वभावप्रमेयम् ।
अग्निक-बीज द्वितीयस्वरयुक्तकं संसारस्य कर्मणः स्वभावः ।
स-परम् (बीजम्) इ-स्वरको लगति शीर्षे सदा ब्रह्मस्वभावो दृश्यते ।
द्वितीयस्वरो ग्रहितव्यः तायिनीरूप सत्त्वोत्तारण यथा ।

वरउ बीओ[1] अआरकन्नइ लघु। तिहुवण[2] जाण[3] सहाउ पमेजु ॥
अग्गिअ बीओ[3] भिन्नि सर जुतुओ[5], संसरइ कमइ सहाव ॥
सवरोइ सरग लगइ सेस, सधोभइ मसहाइ दिस्स ॥
भिणि सर गहिअ इअभं, त्राव णिरूअ, सतउ तारणो जिम्म ॥

1	A	बीओ	4	N.	बिउ.
	N	बिओ.	5	A	जुत्तओ
2	N	तिहुवन.		N	जुत्तउ.
3	N.	जान			

phay mo yi ni sa bon ni /
a yi yi ge rna ba reg /
sa qsum ye śes ran bshin mñam /
me yi sa bon dbyans gñis ldan /
hkhai bahi las kyi ran bshin no /
sa mthahi mgo la i dbyans reg /
rtag tu tshans pahi ran bshin blta /
dbyans kyi gñis pa bzun nas ni /
de ltar mkhah hgro ma yi gzugs /
sems can sgrol bar byed paho //

Notes

varau—vārāhī, Vārāhī is one of the sixty four Yoginīs
bīo—bīu—bīa—bīja
varau bīo—the bīja of Vārāhī—i e *ta* kāra
कन्नइ—Locative singular
लघु—(Tib reg)—Imperative mood, third person, singular number
jāna—jñāna
sahāu—svabhāva.
pameja—prameya
aggia—agnika
aggia bīo—the bīja of Fire which is either *i*-kāra or *ai* kāra.

samsara—samsāra

samsaraha—Gen singular

Read कमह for कमइ

कमह—Gen singular of कर्मन

saraga (Tib dbyans)—svaraka—a vowel

लगइ—Present tense, third person, singular number

सीस—Locative singular of शीर्ष (Tib mgo la)—on the head

sadhā (Tib rtag tu)—sadā

bhahama—bhahma—bahma—brahma.

sahāi (Tib bshin)—svabhāva

दिस्स—Passive voice, third person, singular number, present tense

bhini—bhinni—binni—dvi

gahiaiabham—grahitavyam

trāvani—tāyinī Both तावाण and तायाण are the same and signify खेचरी (Tib mkhah hgro ma)

sata—satta—sattva

utārano—uttārana—deliverance

जिम्म = यथा.

ज ठइओ र जुत्तओ असर पुन एभ इ धातह तिन्नि फुरन्तो जुन्न ॥
छट्ठह वग्गस पहिअं जुविनिमन्तो सयल सरूअ ॥
र ठइओ असरजुत्त मरह दुठ सत्त कारण भुतु
जआर पहिगहिअइ इसर माया भाइ सजुओ ॥

य-(वर्ग) स्थितो र-(कारः) युक्तक-अ-स्वरः पुनरेव
इ-(स्वर-युक्तः) धातवस्त्रयः, (तेन) स्फुरति योगिनी ।
षष्ठस्य वर्गस्य प्रथमं (बीजम्) योगिनीमन्त्रसकलस्वरूपम् ।
र-स्थितम् (बीजम्) अ-स्वर-युक्तं मरस्य दुष्टसत्त्वकारण भवतु ।
ज-कारः परिगृह्य इ-स्वर मायाभावसयुक्तः ।

जठइओ[1] रजुन्तओ[2], असरधुनो एभइ धातह भिन्नि , फहन्तो जुन्न ॥
छुठ्ठइ वग्ग सपहिअ[ ], जुविनिनन्तो, सयल सरूअ ॥
रठइओ सुसरजुतु[3], मरह, दुठ स तु कारण भुतु ,
जआर गहि हिअइ[4], ईसर[5] माया[6] भाव सजुतु ॥

1 N. जाठइओ । 4. A.-N. गहिगहिअइ ।
2 N. र जुन्तउ । 5 A N इसर ।
3 A N असरजुत्त । 6 A. N मायाइ ।

ya yig gnas pa ra dan ldan /
slar yan i yi dbyans sbyar ro /
khams gsum rnal hbyor ma spro ho /
drug pahi sde yi dan po ni /
rnal hbyor ma snags kun ran bshin /
ra gnas pa ni a dbyans ldan /
sdan pahi sems can gsod byed hgyur /
dza yi yi ge yons bsun ste /
i yig dbyans dan yan dag ldan /
sgyu mahi ran bshin yons ldan paho //

Notes

ja (Tib ya)—ya this shows that the pronunciation of य = ज as in Bengali In Bengal, at the present day, even in pronouncing Sanskrit words, Pandits pronounce य as initially, and also medially in compounds

Read एभ and इ separately

ebha (Tib yan)—eba—eva

इ (Tib i yi dbyans)—The vowel इ

dhātaha—It is used here as the predicate, plural of—*u* base in masculine gender

Read तिन्नि for भिन्नि

tinni (Tib gsum)—trini—three

phahanto (Tib spro) = Skt sphurati

junna (Tib rnal hbyor ma)—yoginī

Read छट्ठइ for छठ्ठइ

छट्ठह—of the sixth

वग्गस—of the varga or group

छट्ठह वग्गस पहिअ—The first bija (letter) or the sixth varga—i e the first letter of the *Pa* class—i e *Pa* kāra

Read जुविनिमन्तो for जुविनिनन्तो

जुविनिमन्तो (Tib rnal hbyor ma sngags) = योगिनीमन्त्र

dutha—duttha—dusta

Read सत्त for स तु

satta (Tib sems can)—sattva

भुतु—Imperative mood, third person, singular number

bhutu—भउतु—bhavatu

Read पहिगहिअइ for गहि हिअइ

pahigahiai (Tib yons bzun ste)—parigihya—IIP § 356 This is a Gerund form.

Read इसर for ईसर

इसर (Tib i yig dbyans)—The vowel इ

bhāi—bhāva

Read सजुत्त for सजुतु.

sajutta (Tib yons ldan paho)—samjukta

दन्तह बीओ एसरह लग्गइ कन्नइ भिन्न रोअ महन्तु अह ।
ओकरहु धाउ सभु जान विशेसो मन्तु ॥
ल ओ जुत्तओ लोअह धारु बोइहि कारणु धम्मु ।
कपुव यसन जुत्तओ न हुमरणो सहाओ अभिन्नु ॥

दन्तस्य बीजम् ए-स्वरोह लगति कर्णे भिन्नम् उरगमन्त्रोऽदः (बीजम्) ।
ओ-कारः खलु धातुः सर्वः, ज्ञानविशेषमन्त्रः ।
लश्च युक्तको लोकस्याधारो बोधेः कारणधर्मः ।
क-पूर्वं (बीजम्) य-आसनयुक्तक न खलु मरणस्वभावाभिन्नम् ।

दन्तओ[1] बीओ[2], एसरह लग्गइ, कन्नह भिन्न, रोअ महन्तु, अभ।
ओकर हुइ[3] धाउ सभु, जान विशेसो मन्तु ॥
लओ जुतुओ लोअह धारु, बोइहि कारणु धम्मु,
कप्पु वय सन जुतुओ, नभु सरणो[4] सहाओ अभिन्नु[5] ॥

1. A. N. दन्तह। 3. N. ओकरहु।
2. N. बिउ। 4. A. N मरणो।
5. N अभिन्न।

so yi sa bon rna ba la /
e hi dbyans kyis reg pas dbye /
klu yi snags ni sbyar bya ste /
o yi yi ge sa gsum kun /
ye śes kyi ni khyad par snags /
la yi yi ge mo dan ldan /
hjig rten rnams khi rten kun te /
byan chub byed pahi don yin no /
thog mahi ka ni ya sten ldan /
hchi dan lhan skyes dbye ba med /

Notes

दन्तह बीओ—the bīja of Danta—i. e. O-kāra

ह in एसरह is a particle for emphasizing a preceding word

लग्गइ (लगति)—where the double consonant is due the change of conjugation, लग् being regarded as of the 4th class. According to the Nirukta of Yāska, iv, 10, this root is also regarded as of the 4th. class.

Read कन्नइ for कन्नह

कन्नइ (Tib rna ba la)—Locative singular

भिन्न—used here as an adverb, meaning separately.

roa (Tib. klu)—uraga—the serpent.

mahantu (Tib snags)—mantu—manta

रोअ महन्तु (उरगमन्त्र)—A Mantra dealing with a particular form of Tāntrik Yoga named Kundalī (the serpent) Yoga. When Kundalinī Śakti, or Supreme Power in the human body is aroused, this yoga is achieved. This Power is the Goddess (Devī) Kundalinī which is

the Divine Cosmic Energy in bodies In the following two verses (10 and 11) of the *satcakranirūpana* (Description of the six Centres), we find the description of the Kundalinī Śakti —

तस्योर्द्ध्वे विसतन्तुसोदरलसत्सूक्ष्मा जगन्मोहिनी
ब्रह्मद्वारमुख मुखेन मधुर सञ्छादयन्ती स्वयम।
शङ्खावर्त्तनिभा नवीनचपलामालाविलासास्पदा
सुप्ता सर्पसमा शिवोपरि लसत्सार्द्धत्रिवृत्ताकृति ॥
कूजन्ती कुलकुण्डली च मधुर मत्तालिमालास्फुट
वाच कोमलकाव्यबन्धरचनाभेदातिभेदक्रमै ।
श्वासोच्छ्वासविभञ्जनेन जगता जीवो यया धार्यते
सा मूलाम्बुजगह्वरे विलसति प्रोद्दामदीप्तावलि ॥

Read अह for अभ as the latter does not give any sense

अह—Nominative, singular of the pronoun अदस् in neuter gender—'धनुषि वा', SBC, I, 1, 32

Okāra (Tib o yi yi ge)—*o* kāra

hu—khu—khalu Pischel § 94 and 148

dhāu—dhātu

sabhu (Tib kun)—sabba—savva—sarva, all

धाउ सभु—All the elements which are eighteen in number—six indriyas, six visayas and six vijñānas

jāna (Tib ye śes)—jñāna

viśeso (Tib khyad par)—viśesa

जान विशेसो मन्तु—A special Mantra of knowledge

ल (Tib la yi yi ge)—the letter *la*

3—and

loa—loka

loaha—Gen singular

dhāru (Tib rten)—ādhāra—Here the loss of the initial vowel is due to the accent on the second syllable

लोअह धारु—The support of the universe

boi (Tib byan chub)—bodhi

boihi—Gen singular

kāranu—kārana

कारणु धम्मु—Causal property

कप्पुव—Here the doubling is due to the accent.

puva—pūva—puvva—pūiva
य (Tib ya)—the letter *Ya*
sana (Tib stan)—āsana—Here the loss of the initial vowel is due to the accent
Read हु for भु as हु and भ are often confused
hu—khu—khalu, Indeed
sahāo—sahāu—svabhāva
न हु मरणो सहाओ अभिनु—इद बीज मरणस्वभावाभिन्नमिति न—i e it is quite different from the nature of death.

पहन्तो सरअ संठइओ तिहुअन माति सरूव ॥
तकूखरु एआर ओसिअओ सुह अवइओ
पुणु पहन्तो मज्ज सहज सरूअ अपमाणु ।
सवरो ई अ जत्तओ वजसठु अनाह जान ॥
ईसर जुत्तओ जवगूगहन्तो विइनठइओ अजान सरूअ ॥

प-स्या (वर्गस्य)न्तं स्वर-अ-सस्थित त्रिभुवन-म-अतिस्वरूपम् ।
त-अक्षरम् ए-कार-भूषितक सुखावधृतम्,
पुनः प-स्यान्तं मध्यं सहजस्वरूमप्रमाणम् ।
स-परम् (तत्र) ई-(कारः) च-युक्तकः वज्रसत्त्वानाशज्ञानम् ।
इ-स्वर-युक्तकं य-वर्गस्यान्तम् (तेन) विनष्टकम् अज्ञानस्वरूपम् ।

पहन्तो सरअ सठइओ , तिहुअन माति सरूव ॥
तकूखरु एआरओ सिअओ[1], सुहअ वइओ
पुणु पहन्तो[2] मज्ज सहज सअरूअ पमाण[3],
सवरोई अजुतुओ[4], बज सठ्ठअ[5] नाह जान ॥
ईसर[6] जुतओ[7], जवगूगहन्तो, विहन ठइओ[8] अजान सरूअ ॥

1 N एआर उसिअओ
2 N पहन्तो मन्त
3 A N पमाणु
4 N अजुत्तओ
5 A मर
N सएत्त
6 N इसर
7 N जुतउ
8 A. विइनठइओ, N विइनठइउ.

pa yı sde yı mthah ma la /
a yı yı gehı dbyans sbyaı bya /
sa gsum gyı nı mı ı an bshın /
ta yıg e yı yı ges bı gyan /
bde ba hdzın paı byed pa ho /
slaı yaṅ pa sdehı mthah ma ste /
tshad med pa yı lhan skyes kyıs /
dbus na bshugs pahı ı an bshın no /
sa yı mthah ma ı dan ldan /
ı doı sems ye śes gshom med paho /
yahı sdehı mthah ma ı dbyans ldan /
mı śes ı an bshın hjoms byed paho //

Notes

पङ्गन्तो (बीओ)—*ma*-kāra

मातिसहव—Combination of म and अतिसहव

म = Maṇḍala In mysticism, it is also the symbol of the want of attachment Cf Tib ma nı chags pa med pahı sgo rtog pa med pas thams cad grol (Bkah hgyur rgyud w 43)

अतिसहव—Beyond all forms

तकखह—Combination of त and अकखह

अवहओ—avahıu—avadhıta

Read सहअ for सअह and separate the final अ from सअहअ

सहज सहअ—the doctrine of Sahajiyā

Read अपमाणु for पमाणु Tib tshad med pa

apamānu—apramāna

a—ca Pischel § 184. Tib dan

vaja—vajja—vajra

sathu—sattu—sattva

वजसतु—वज्रसत्त्व Tib rdor sems

वज्रसत्त्व = वज्र = बोधिचित्त = अद्वय = सम्बुद्ध = बोधि = प्रज्ञापारमिता = समता

Cf एतदद्वयमित्युक्तं बोधिचित्तमिदं परम्।
वज्रं श्रीवज्रसत्त्वश्च सम्बुद्धो बोधिरेव च ॥
—*Prajñopāyaviniścayasiddhi*, p 17

anāha—anāsa—anāśa Pischel § 262—undestroyed Tib gshon med paho.
ja—ya जवग्ग—य-वर्ग Tib yahi sdehi
vunathaio—vinaṣṭaka. Pischel § 598

थे मन्तो धम्म सहाओ वपइ सअल सहाअ।
मआरो वहइ रन्द्। वहण बीओ रवि जुत्तओ
मअरन्द् सहओ मन्त। प-चउत्थ थिअउ
सर ऊआर सन्नइ भजह नठअ ओ।
त मन्तो नासइ सत्तु पुणो पस चउत्थु महउ रवरवइ॥

त्ये-मन्त्रो धर्मस्वभावो व्याप्नोति सकलस्वभावम्।
स-कारो वहति रन्ध्रात्। वहन-बीजं रवियुक्तकं
मकरन्दस्वभावमन्त्रः। प-(वर्ग)-चतुर्थस्थितक
(बीजम्) स्वर'ऊ'-कारासन हि भयस्य नष्टकञ्च।
त-मन्त्रो नाशयति शत्रुम्, पुनः प-(वर्ग)-स्य
चतुर्थ (बीजम्) महत् रवरवायते।

दोमन्तो[1] धम्म सहाओ, वयइ[2] सअल सभाअ[3],
सआरो वहइ रन्द॥ वहण[4] बीओ रवि जुतुओ,
मअरेन्द सहाओ मत्त[5]। पनचउत्थ[6] थिअउ॥
सर उआर[7] सन्नइ, भजह नठ मओ[8]॥
तमन्तो नासइ सनु[9], पुणोपस चउत्थु, सहउ[10] रवरवइ॥

1 A. N. थे.
2 A N वपइ
3. A. N. सहाअ
4. N. वह
5 A N मन्त.
6 A. प-चउत्थ.
N. पथचउत्थ.
7. A. G. ऊआर
8 N. नठअओ
9. A N सत्तु
10 A N. महउ.

tye snags chos dbyins ran bshin te /
thams cad ran bshin du khyab paho /
bu ga rnams nas hdzags sa ya /
hbab pahi sa bon n̄i ma ldan /
chu srin dban po yi ni snags /
pa sdehi bshi pahi sa bon ni /
ū dbyans stan dan ldan pa ste /
hkhor bahi hjigs pa n̄ams byed pa /
ta yi snags kyis dgra n̄ams byed /
slar yan pahi sdehi bshi pa ni /
sgra chen po ni sgrogs pa ho //

Notes

dye—tye Tib tye

dhamma—dharma Cf धम्म—GCG p 41, 68

वपइ—Present tense, third person, singular number

saala—sakala

sahāa—sabhāva

वहइ—Present tense, third person, singular

randa—randha—randhra This form is Abl singular, Tib bu ga rnams nas

vahana—vahana, meaning 'tarani' (a boat) So 'vahana bīja' is 'taranī bīja' i e, *na* kāra

वहण बीओ रवि जुत्तओ—नृ

Read मअरन्द for मअरेन्द.

maaranda—makaranda, Cf,

एव काल बीअ लइ कुसुमिअ अरविन्दए ।
महुअरुए सुरअवीर जिघअ मअरदतए ॥
—Krsnācārya's *Dohākosa*, Sl no 6

थिअउ—स्थितक

Read—ऊआर for उआर Tib ū dbyans

sanna—āsana Tib stan

bhaja—bhaya

भजह—Gen singular

sattu—śatru

पस—Gen singular of प Tib pahi sdehi
महउ—This is an adverbial form
रवरवइ—Present tense, third person, singular number

पह्नह बीओ अकर सह लघु मन्तो नइ मनउ ॥
अपउ कह्ननु गहइओ माइरूअ ॥
सवरो एआर जुत्तओ हेतउ तिहुयण भनति ॥
पहन्तोइ मज्ज सरूअ सवर अआर जुत्तओ विसमितधम्मु ॥

पवनस्य बीजम् आ-कारेण सह लगतु, मन्त्र इव मणिः ।
अप्य (बीजम्) कर्णे गृहीत मायारूपम् ।
स-परम् ए-कार-युक्तक हेतुस्त्रिभुवनभ्रान्ते ।
प-(वर्ग)-स्यान्त हि (बीजम्) मज्ञास्वरूपम्,
स-परम् अ-कार-युक्तश्च विस्मितधर्मः ।

पहनह बीओ अकरनह[1] लघु सन्तोनह[2] मनओ[3] ॥
अपउ कह ननु , गहइओ, माइ रूअ ॥
सवरो एआर जुत्तओ हेतउ तिहुयण भनति ॥
पहण तोइ[4] मज्ज सरूअ, सवरो अआर जुत्तओ ॥
विसमितधम्मु ॥

1 N. अकरणह 3. N मनउ.
2. A. N. यन्तो नह 4. N पहन्तोइ

ılun gı sa bon ā yıg ıeg /
snags nı noı buı hbab bshin paho /
chu yı sa bon ınaı bzun pa /
sgyu ma yi nı ıan bshın no /
sa yi pha ıol e yıg ldan /
sa gsum gyı ni hkhıul hjoms rgyu /
pa sdehı mthah ma ıkań ıań bshın /
sa yı pha ıol a dań ldan /
ńo mtshar che ba yi nı chos //

NOTES

pahana—paana—pavana Tib rlun

pahanahaa—Gen singular Tib rlun gi

पहनह बीओ—प-कार

akara—ā kāra Tib ā yig

Read सह for नह as the latter does not give any sense
सह—With
laghu—lagatu Tib reg, Imperative mood, third person, singular number
Read नइ for नह
नइ=इव Tib bshin pa See SBC p 278
मनउ—मनइ—mani, a jewel It represents Buddha and his doctrine
अपउ—appu—appi—apya Pischel § 594
अपउ—Connected with water Tib chu There are four bījas of water, namely, ऋ, क, भ and व
kahananu—kahnu—kannu—karna This is an extended form
काहनगु—Loc singular Cf Tib 'rnar' which is an abbreviated form of 'rna bar', meaning 'in the year'
māi—māyā Tib sgyu ma
juttao—juttau—yuktaka Tib ldan.
हेतउ—hetu, cause
tihuyana—tihuana—tribhuvana Here 'य'-श्रुति has taken place
bhanati—bhrānti, Gen singular
majja—majjā
visamita—vismita.

जवग्गसहन्तोइ पमह अक्खरु बीओ ॥
चवग्गस मज्ज बीओ रस मत्थथिओ
एआरु तसु परल्लघु देवहसुरह सहाव ॥
एअं मन्तो छयपदइ जुवणविन्द ओ
सब्भ कम्म सरुअ चक्कु ॥

य-वर्गस्यान्तं हि पद्माक्षरबीजम् ।
च-वर्गस्य मध्यबीजं र-(कार)-स्य मस्तास्थितम्
ए-कारस्तस्य परे लगतु, देवस्यासुरस्य स्वभावः ।
एव मन्त्रषट्पद हि योगिनीवृन्दञ्च सर्वकर्मस्वरूप चक्रम् ।

जवग्ग[1] सहन्तोइ, पमह, अक्खरु भाओ[2] ॥
चवग्ग समज्ज बीओ, रसमत्थ[3], थिओ,
एआरु तसु परलुघु ॥ देवह[4] सुरह सहाव ॥
एअ मन्ती छयपदह, जुवण चिन्दह[5],
सव्भ कम्म सरुअ चक्कु ॥

1	N. यवग्ग०	3	N सरमत्थ.
2	A बीओ	4.	A. N. देवह
	N भावओ	5	A. N विन्दओ.

ya yı sde yı mthah ma nı /
pa dmahı sa bon mchog yı ge[1] /
tsa yı dbus mahı sa bon nı /
ı a nı mga la gnas pa ste /
e yıg gıs nı phye ba nı /
lha dan lha mın ı an bshın no /
de ltaı snags tshıg[2] drug po[3] ste /
ınal hbyoı ma yı tshogs spı o ba /
las kun ı an bshın hkhoı lo ho /
1 ×. go 2 × tshigs 3 × pa.

NOTES

pamaha—pamha—pamma—padma
चवग्गस—Gen singular of चवग्ग (—च वर्ग)
majja—majjha—madhya
रस—Gen singular of र-कार
mattha—masta, the head
thio—thiu—sthita.
तसु (=Skt. तस्य)—Gen. singular.

परल्लघु—The doubling is here due to emphasis

चवग्गस परल्लघु=ञ्चे.

दिवहसुरह—Combination of दिवह and असुरह Tib lha dan lha min

eam—evam.

chaya—cha+ka , cha—śa—sa—ṣat,

sx ah, iyc a,

juvana—yoginī Tib rnal hbyor ma,

vinda—vinda

sabbha—savva—saiva,

çakku—cakra,

VI

यवग्गहन्तोइ बोइ सहाओ भिन्नि जिअम्मु रेह

जुत्तओ असर पतिअत्त जोअण मन्तो ॥

साठइअ अचलउअ ॥ न ए जुत्तइ सअउत्त अन निओ ॥

आइ ठिअ सरो पहिअ गुणनाहो भिजिह्मा

इसर मउत्थइ लघो तिहुवनधाअ सरूवओ ॥

य-वर्गस्यान्तं हि (बीजम्) बोधि-स्वभावः, द्विजिह्वारेखायुक्तञ्च

आ-स्वर-पतित्वं योगिनीमन्त्रः ।

स-आस्थितम् (बीजम्) अचलका ।

न-(कारः) ए-(कारः)-युक्तो हि सत्त्वान्यनिमित्तम् ।

आदिस्थितः स्वरः प्रथमगुणनाथः, द्विजिह्वा

इ-स्वरो मस्ते लगतु, त्रिभुवनधातुस्वरूपञ्च ।

यव गहन्तोइ[1] बोइ सहाओ , भिन्निजिअ[2]

मुरेह जुत्तओ, असर पुतिअओ, जोअण मन्तो ॥

साठइअ[3] अचलउअ ॥ नए जुत्तइ सअउ ओअन निन्त ॥

आह ठिअ[4] सरो पहिअ[5] गुणनाहो[6], भिजिघघो[7]

इसर मउत्रह लघो, त्रिहुवरधाअ[8] सरूवओ ॥

1 A N यवग्गग॰.	4 N ॰थिअ	7. A N भिजिह्मा
2 N ॰जिअ	5 N पहिअ	8 A त्रिहुवनधाअ
3. N साथिअ	6 N गुन॰	N. तिहुवनधाय

ya sdehı mthah yi sa bon ni |
byan chub sa bon ı an bshın no |
lce gñıs yı geı yı ge ldan |
ı nal hbyoı ma snags a yıg dbañ |
sa gnas pa nı mı gyo baho |
na yı yı ge e dan ldan |
sems can kun spı ul ı gyu mtshan no |
thog gnas dbyans nı thog mahı mgon |
lce gñıs ı dbyans mgo la ı eg |
sa gsum khams kyı ı an bshın no ||

Notes

bhınnı—bınnı—vınnı—dvı Tıb. gñıs.

जिश्र and मुरेह should be read as जिश्रमु and रेह.

jıammu—jıhvā Tıb lce जिह्वा-बीज ıs the vowel ई.

reha—rekhā रेखाबीज ıs ए

असर—According to Tıb ıt ıs आसर (—ā-svara) ā ıs here shortened

patıatta—patıtva

joana—yogınī Tıb rnal hbyor ma

साठइत्र—Combınatıon of स and आठइत्र. Tıb sa gnas pa.

āṭhaıa—āsthıta

acalaua—acalakī—One of the ten degrees whıch are to be ascended by a Bodhısattva before attaınıng Buddhahood

न—the letter न

ए—the letter ए.

सअउ and ओअन should be read as सअउत्त and अन.

saautta—sattva Tıb. sems can

ana—anna—anya.

nıtta—nıttva—nıvıtta—निविँत्त—nımıtta

bhı—bı—vı—dvı Tıb gñıs.

jıhmā—jıhvā. Tıb lce.

मउत्थइ—Locatıve sıngular. Tıb. mgo la.

dhāa—dhātu. Tıb. khams.

त ए षह जुवइ। पहम वग्ग पहिअ' जुवनतत्त सरूवइ।
यसूस चउत्थ ठिअ बीओ सअलह नाइ सहाइ।
अट्ठअह पहिअं सूनह ऊसिअओ सुक्कधातअओ।
भिन्नि वग्ग ठइअ पहिअ' कक्क भिण ठइअ।

त-(कारः) ए-(कारेण) सह युक्तो हि।
पञ्चमवर्गप्रथमं (बीजम्) योगिनीतत्त्वस्वरूपं हि।
य-(वर्ग)-स्य चतुर्थस्थितबीज सकलस्य नारी-स्वभावः।
अष्टमस्य (वर्गस्य) प्रथम (बीजम्) शून्यस्य भूषितञ्च शुक्रधातवश्च।
द्वितियवर्गस्थित प्रथम (बीजम्) कङ्कालबिन्दुस्थितम्।

त एषह जुवइ, पहन वग्गपत्रिअ,
जुवनततु सरूवइ यसूस चउत्थ विअ बीओ,
सअलइ नोइ सहाइ॥ अट्ठएअ पतिअ
सूनह ऊसिअओ। सुक्कधातअओ। भिन्नि वग्ग
ठइअ पत्रिअं, कूक[1] भिण[2] रइअ[3]॥

1 N. कक्क 2. N भिह्वा
3. A ठइअ

ta yı yı ge e dan ldan /
lna pa yı nı thog ma ste /
ı nal hbyoı ma yı ı an bshın no /
ya sde bshın gnas pahı sa bon /
kun gyı gtso mohı ı an bshın no /
bı gyad pahı sde yı thog sa bon /
ston pa yı[1] nı ı gyan pa ste /
khu bahı khams kyı no bo ñıd /
gñıs paı gnas pahı thog ma nı /
keu ıus thıg le hdzın pa ho //

1 × *yıs.*

NOTES.

ṣaha—saha—This interchange shows that there must have been one sound for the two letters (ष and स). In Bengali, as a descendant of Māgadhī, the palatal sound only obtains For this reason the three sibilants are interchangeable

juva—jua—yuta. Tib ldan. Here 'व' श्रुति has taken place.

Read पञ्चम for पञ्चन।

pahama—pañcama Tib lna pa

Read पञ्चिअ for पञ्चियं।

pahiam—prathamam Tib thog ma.

prathama—pra tama

juvana—yoginī. Tib rnal hbyor ma

यस्स—Of *ya*-varga

Read ठिअ for विअ Tib gnas pahi.

thia—sthita

Read सअलह for सअलइ।

सअलह (सकलस्य)—Gen singular. Tib kun gyi

nāi—nārī Tib gtso mohi,

sahāi—svabhāva Tib. ran bshin.

Read अट्ठअह for अठ्ठएअ

अट्ठअह (अष्टमस्य)—Gen singular.

atthaa—atthava—अट्ठवँ—aṣṭama

sūna—śūnya

kakka—kankāla Tib ken rus

bhina—bindu Tib. thig le

Read ठइअ for रइअ.

thaia—sthita.

यवग्गह भिन्नि बीओ इसर जुत्तओ वज्जह अग्गि ठिअ नाह ॥

तहन्तो एआरभरणो जुन सुमण्डिअओ ॥

त रवइ जुत्तओ जवरह अध्वह राओ ॥

भ रइ जुत्तओ अओरमण्डिअओ नाहिइ कुण्डइ ठिइओ ॥

य-वर्गस्य द्वितीयं बीजम् इ-स्वर-युक्तञ्च वज्रस्याग्निस्थितो नाथः।

त-स्यान्तम् (बीजम्) ए-काराभरण योनि-सुमण्डितञ्च ।

त-(कारः) रवि-युक्तश्च ज्वरस्य ध्वंसराजः ।
भ-(कारः) रवियुक्तश्च ए-कार-मण्डितश्च नाभेः कुण्डे स्थितः ।

यवग्गहा भिन्नि बीओ, इसरजुतुओ , वज्जह अग्गि ठिअ नाह ॥
तहन्तो एआरभरणो जुन सुमण्डिअओ ॥
तवरइ जुतुओ जननहा[1] अध्वइ[2] राओ ॥
भरइ जुत्तओ , अआरमण्डिअओ , नाहिइ, कुण्डइ ठिइओ ॥

1 N जवरहा 2 N. अथवइ

ya sde gnis pahi sa bon ni /
i yi dbyans dan ldan pa ste /
rdo rje snin gnas[1] mgon po ho /
ta tha e yi yi ges rgyan /
skye gnas la ni spras pa ho /
ta yig ni ma dan ldan pa /
rims hjoms pa yi rgyal po ho /
bha ni nin ldan e yig rgyan /
lte bahi thab tu gnas pa ho /

1 × nas

Notes

Read यवग्गह for यवग्गहा
aggi—agni But in Tib 'snin' has been used, meaning सार or हृदय
agni (fire) may be regarded as the essence (सार) or heart (हृदय) of vajra (thunderbolt, diamond)
juna—yoni, vagina In mystic language it represents 'the source of all things and from which the whole world was manifest'
Read रवइ for वरइ. Tib. ñi ma.
ravai—ravi
Read जवरह for जननहा Tib rims
जवरह—Gen singular.
javara—jvara This is due to anaptyxis
Read अध्वह for अध्वइ
adhvaha—dhvamsa. Tib hjoms pa This is due to prothesis
rāo—rāu—rāa—rāja.

Separate भ from रइ
rai—ravi
नाहिइ—Gen singular of इ bases in the feminine gender
कुण्डइ—Loc singular of अ bases
नाहिइ कुण्डइ—In the cavity of the navel

पहन्तोइ मम्मरूओ टहन्तोइ कषणभावओ इ मण्डिअओ ॥
विसोसणिअ मन्त येमन्त चअनद सरूअ महणिहि बीव ॥
रइ ओआर ओसिअअं रुट्ठइ नाइ सहावइ ॥
सस भिन्नि बीवु हेयह रूओ ॥

प-स्यान्तं हि (बीजम्) मर्मरूपम्, ट-स्यान्तं हि
(बीजम्) कर्षणभावश्च इ-मण्डितञ्च ।
विशोषणीयमन्त्रो यथा चतुरानन्द-स्वरूपं महानिधि-बीजम् ।
रवि-(बीजम्) ओ-कार-भूषितकं रुष्टि-नाडी-स्वभावो हि ।
श-(वर्ग)-स्य द्वितीयं बीजं हृदयस्य रूपम् ।

पहन्तोइ, मम्मरूओ, टहन्तोइ कषणभावओ[1] ॥ इमण्डिअओ ॥
विसोसणिअ[2] मत्तय सओ[3], चअनद सरूअ, महणि हि[4] बीव ॥
रहओ आरओ सिअअं, रूठ्ठह नाइ[5] सहावइ ॥
ससभिन्नि बीवु, हेय हरूओ ॥

1. N. कसन०   3. N. मत्त यमत्त
2. N. विसोसणिग.   4. N मणिहि.
5. N नइ.

pa sdehi mthah ma gnas ran bshin /
ta mthah yi yis rgyan pa ni /
hgugs pa yi ni ran bshin no /
bi šoss si snags bshin ste /
dgah ba bshi yi ran bshin gyi /
gter chen po yi sa bon no /

ra yig o yi yi gehi rgyan /
rtsa drag po yi ran bshin no /
śa yi gnis pahi sa bon ni /
snin po yi ni yzugs su ho //

NOTES

mamma—marma
rūs—rūu—rūa—rūpa
kasana—karṣana
visosania—viśoṣaṇīya
Read मन्तो येमन्त for मत्तय सन्नो Tib snags bshin
येमन्त = यथा
चअनद्द—Combination of चउ (—चतुर्) and आनद्द (—आनन्द) Tib dgah ba bshi There are four kinds of आनन्द, such as, (1) आनन्द (2) परमानन्द, (3) सहजानन्द and (4) विरमानन्द AS, p 32
Read मह्रणिहि for मह्णि हि
mahanihi—mahānidhi
bīva—bīu—bīja Tib sa bon Here 'व' श्रुति has taken place
rai—ravi
osiao—osioū—osiaa—usiaa—ūsiaa—hūsiaa—bhūsitaka, decorated
ओआर ओसिअअ —Decorated with the vowel ओ
Read रुट्ठइ for रुठठइ.
rutthai—rusti
nāi—nādī. Tib rtsa
सस—Gen singular of श
bīou—bīja
सस भिन्नि वीउ—The second letter of the श class—i e ष
heya—hiya—hiyā—hiyaa—hiaa—hrdaya In the mystic language, ह्रदय represents ज्ञान (knowledge) JS, XV, p 81
हेयह—Gen. singular.

णिआर सरूवइ गहिअओ जुवणि तत्त सरूअ ॥
करओ सञ्ञोवइ अक्खरु धूइल नाइ रहह भावइ ॥
तपज्जठिअओ गहइ जुवणचिन्दइक अट्ठपइ सहधनाइनि रूअ॥
तहन्तो इआर उसिअओ कपहलह मज्ज नाइनि रूअ ॥

णि-कारः स्वरूपेण गृहीतश्च योगिनीतत्त्वस्वरूपम् ।
क-र-अ-सयोग हि अक्षरं दूरनाडीरसस्य भावोहि ।
त-(स्य) प-(स्य) मध्यस्थितश्च (बीजम्) गृहीत्वा
योगिनीवृन्दकम् अष्टपद साधनाया एव रूपम् ।
त-(वर्ग)-स्यान्तम् इ-कार-भूषितश्च कपालस्य मध्यनाडीरूपम् ।

णिआर सरूवह गहिअओ , जुवणि, तन्त[1]सरूअ ॥
करओ सञ्जोवहइ अक्खरु, धूइल लहरहह भावइ ॥
तपज्झठिअओ , गहइ जुवण विन्दइ कअठ्ठपइ सहसधनाइ[2] निरूअ ॥
तइ हन्तोइ[3] आरउ सिअओ ; कपहलइ लज्जनाइ निरूअ ॥

1. A-N तत्त. 2 A सहधनाइ
3 N इइन्तोइ.

ni yig ran bshin gyis gzun ba |
rnal hbyor ma yi de ñid do |
ga yig ra yig a yig ldan |
dbu ma rgyan ma ro ran bshin |
ta pahi bar gnas bzun bar bya |
rnal hbyor ma yi tshogs kyi ni |
rkan pa brgyad pa sgrub ran bshin |
ta sdehi mthah ma i yig rgyan |
thod pahi dbus kyi rtsa ran bshin ||

NOTES

Read सरूवइ for सरूवह Tib ran bshin gyis
सरूवइ—Instrumental singular
juvani—yogini.
o from *a*. Tib. a yig.
Read सञ्जोवइ for सञ्जोवहइ
sañjova—sañjoa—samyoga Tib ldan.
dhūila—dūra Tib rgyan ma
Read नाइ for लह. Tib dbu ma
nāi—nāḍi
raha—rasa
rahaha—Gen singular

तपञ्ज—Combination of त (वर्ग), प (वर्ग) and मज्ज (—मध्य) The middle letters of त and प classes—i e द and ब

गहइ—This is a gerundial form

juvana—yoginī.

Read विन्दइक as one word

vindaika—vindaka

Read—अट्ठ for अट्ठ

attha—asta

pai—pada Tib rkan pa

सहधनाइ—Gen singular of साधना

नि=एव

ni—nai, nai (SBC, p 144)—nvai (='nu vai' as found in the Padapātha of the *Taittirīyasamhitā*), meaning 'eva' (indeed) The indeclinable word, nvai, occurs frequently in the Brāhmanas in the sense of 'indeed' तवनि, तबुनि, तवैनि, etc, are also found in GCG In the East Bengal dialect we also find the use of 'ni' in the sense of 'eva' Cf. आमिनि, तुमिनि, etc

rūa—rūpa

Read तहन्तो for तइ हन्तो and also read इआर as one word

तहन्तो—The last letter of the त class—i e, न

Read उसिअ as one word

तहन्तो इआर उसिअओ—And the last letter of the त class (i e, न) is decorated with the vowel इ—i e, नि

kapahala—kapāla Tib thod pahi

kapahalaha—Gen singular

majja—majjha—madhya.

nāi—nādī Tib. rtsa

नि=पव

क गहइअओ कम्म खहन्तइ सोउ ॥

र अआल गइओ सिरयि मज्जा महराउ मुज्ज ॥

पाथिअ बीओ इआर जुवइ तिकनह मजि ॥

तहन्तइ निमनहउद्ध इ ओसिअओ ॥

क-(अक्षरम्) गृहीतञ्च कर्म क्षयति तच्च ।
र-(अक्षरम्) अ-कार-गृहीतं (तेन) शिरसो मध्यात् महारावो मुज्यः ।
पार्थिव-बीजम् इ-कार-युक्त हि त्रिकोणस्य मध्ये (तिष्ठति) ।
त-(वर्ग)-स्यान्त हि (बीजम्) निर्माणाधऊर्द्ध (तिष्ठति) इ-(कार)-भूषितञ्च ।

कगहइ अओ, कम्म खहन्तइ सोउ ॥
रअआले अइओ , सिरयि मज्ज[1] , महराउ सूज्ज ॥
पाथिअ[2] बीओ, इआर जुवइ , तिकनह मज्जि ॥
तद्न्तइ[3], निम नह उद्धइ ओसिअओ ॥

1 N **मज्जा** 2 N **पथिअ**
3 N **तहन्तइ**

ka ıu mnon bıjod bzun baı bya |
de yıs las ı nams ŗad paı byed |
ıa yıg a yı yı ges gzun |
mgo bahı dbus nas sgıa chen hdzag |
sa yı sa bon ı yıg ldan |
gıu gsum gyı nı dbus su ho |
ta yı mthah ma ıs ıgyan pa |
spıul pahı sten dan hog du ho ||

NOTES

Read **गहइअ** as one word.
गहइअ=गृहीतम् Taken
khahantaı—khahantı (=क्षयति) Destroys Present tense, third peıson, singular number Really speaking, the suffix अन्ति ıs plural , but ın OB and MB ıt ıs used as sıngular
सोउ—And ıt Tıb de yıs
u (and)—ua—uta Cf उ (and) ın SK , p 92, 211
Read **अआल** for **अआलि**
aāla—aāra—a kāra
Read **गइओ** for **अइओ** which gives no sense Tıb gzun
gaıs—gaıu —gahıu—gıhīta
सिरयि—Gen singular of सिर (=Skt शिरस्) Of the head.

मज्जा (=Skt. मध्यात्)—Abl singular
Read मुञ्ज for मूञ्ज
mujja—mujya—Causal potential participle of rt मुञ्ज—to sound
pāthia—pārthiva
pāthia bia—क
जुव=युक्त (joined) Tib. ldan
पाथिअ बीओ इआर जुवइ—i e, कि.

tikana—trikona, triangle The tri kona is the symbol of the Tri ratna, and, according to the secret doctrine of certain sects, represents the yoni, 'from which the world was manifest', the source of all things The triangle is often found in the Nepalese temples dedicated to the Buddha Śaktis and figures in the Garbhadhātu mandala immediately above the five leaved lotus enclosure The Japanese look upon the triangle as a flame symbol—'body of fire' (third element)—which destroys all that is impure

The Buddha, according to Beal, once 'discoursed on the symbol "I" with three dots arranged as a triangle resting on its base', and 'used the triangle as a symbol of the embodied form of the Tathāgata '

When seated in dhyāna mudrā the Buddha forms a perfect triangle resting on its base, and it is believed by Buddhists to have been his attitude in the womb of his mother In the Garbhadhātu mandala the triangle rests on its base, and, according to the esoteric doctrine, is the form which is symbolical of material essence The triangle with the point below is the symbol of the highest form of spirituality—the spiritual essence of Ādi Buddha —GNB, p 177

तिकानह—Of the triangle, Gen singular
मज्जि—Loc singular
तहन्त—The last letter of the त class—i e, न
निमनहउड्ड—Combination of निमन (—निर्माण), अह (—अध) and उड्ड (—ऊर्ध्व).

— —

त र अ संजोवइ बीओ धम्मधाइकोनओ
तिहुयन उअत्ति ॥ स गहिअइ मधइमि
सहइअ सुक्क । न इ जुअइ जानह हाओ ॥
पहन्तइ अ उसइअओ माइ नाइनि पम्म ॥

त-(अक्षर)-र-(अक्षर)-अ-(अक्षर)-संयोगं हि
बीजं धर्मधातुस्त्रिकोणञ्च त्रिभुवनोत्पत्तिः ।
स-(अक्षरम्) गृहीतं हि मध्यमं सहशुक्रम् ।
न-(कार)-इ-(कार)-युक्तो हि ज्ञानस्य भावः ।
प-(वर्ग)-स्यान्तं हि (बीजम्) अ-(कार)-
भूषितञ्च मायानाभीपद्मम् ।

तगअ[1] सजोवइ बीओ , धम्मधाइ कोनओ , तिहुयन उअन्ति ॥
सगहिअइ धूइ निसहइ सुक्क , नइजुअइ जानह[2] हाओ ॥
पहन्तइ , अउसइ अओ , माइ नाइ निपम्म ॥

1. A. N. तरअ.   2. N जिनह.

ta yig ra yig a yig sbyar /
chos kyi dbyins ni gru gsum ste /
de phyir sa gsum skyed pa ho /
sa bzun dbus ma bcas sa bon /
na yig i dan ldan ran bshin /
pa sdehi mthah ma a yis rgyan /
sgyu mahi no bo padmahi rtsa //

Notes

त र अ—The letters त, र and अ

samjova—samyoga

धम्मधाइकोन—Combination of धम्मधाउ (—धर्मधातु) and तिकोन (—त्रिकोण) धम्मधाउ + तिकोन = धम्मधाउ + इकोन = धम्मधाइकोन

धर्मधातु—The essence of Reality, the element of the elements There are three dhātus —(1) काम, (2) रूप and (3) धर्म

tihuyana—tribhuvana

Read उअत्ति for उअन्ति

uatti—utpatti

तिहुयन उअत्ति—Origination of three worlds

Read मधइमि for धूइ नि which gives no sense

madhaimi—madhyama Tib dbus ma

मध्यम -The Middle Path In Hīnayāna, it means a middle course between materialism and the doctrine of an Eternal Soul And in Mahāyāna it means Relativity which is शून्यता

Read सहइअ for सहइ Tib bcas

sahaio—sahita—Together

sukka—śukra In the mystic language, शुक्र means वैरोचन Cf—

शुक्र वैरोचन ख्यात वज्रोदक तथाऽपरम् ।
स्त्रीन्द्रिय च यथा पद्म वज्र पुंसेन्द्रिय तथा ॥

—JS, II 11.

जानहु—Gen singular of जान (—ज्ञान)

hāo—hāu—bhāva

पहुन्त—The last letter of the प class—i e, म

māi—māyā In the mystic language, माया means प्रज्ञा (knowledge) Cf माया प्रज्ञा च भण्यते ।—AC, Com 26

nāi—nādī

नि = एव—Indeed

pamma—padma In the mystic language, पद्म is a symbol of self-creation It also symbolizes the female principle (स्त्रीन्द्रिय च यथा पद्मम्).

रइ यट्ठइअओ कन्न सहाइ ॥
टहन्तो बीओ इजुत्तओ निहिभिण
सत्त गहन्तइ नाह ॥ एअं दिसपउमन्तो
चउ जुवह पमाहइ सव्भु ॥

रविः य-स्थितश्च कर्ण-स्वभावः ।
ट-(वर्ग)-स्यान्त बीजम् इ-युक्तश्च,
निखिलाभिन्नसत्त्व गृह्णाति नाथः ।
एवं दशपदमन्त्रः चतुर्युगस्य प्रमाथी सर्वः ।

रइ यट्ठइ अओ, कन्न सहाइ ॥
टहन्तो बीओ , इजुत्तओ , निहिभिण सतु[1] गहन्तइ नाह ॥
एअं दिसपउ, मन्तो, चउ जुवह पमाहइ सव्भु ॥

1. N सत्त.

ra gan gnas pa rna ran bshin /
ta sdehi mthah ma i dan ldan /
ma lus dbyer med sems can gyi /
khams hdzin pa yi mgon po ho /
de ltar snags tshig bcu bryod de /
dus bshi yi ni tshad can no /
rnal hbyor ma kun las kyi ni //

Notes

रइ—ravi The letter र is the bīja of रवि (sun).

रइ यट्ठइअ—The letter र belongs to the य class.

kanna—karna Here कर्ण refers to कर्णपिशाची, a Tantric deity, who is worshipped as the mystic form of डाकिनी

sahāi—svabhāva

टहन्तो बीओ—The bīja which is the last letter of the ट class—i e, ण

टहन्तो बीओ इजुत्त—णि

nihi—nikhila Tib ma lus Here we find the syncope of *l* II P § 363

bhina—abhinna Tib dbyer med Here we find the aphaeresis of *a*.

gahantai—gahanti (=Skt गृह्णाति)—Present tense, third person, singular number

nāha—nātha

eam—evam, thus

disa—daśa Tib bcu

pau—pada

cau—catur Tib bshi.

juva—jua—yuga. Tib dus

juvahā—Gen singular

pamāhai—pramāthi(n)—Destroyer.

चउ जुवह पमाहेइ—The destroyer of the four ages of the world, such as, (1) कृत or सत्य, (2) त्रेता, (3) द्वापर and (4) कलि

sabbhu—sarva It refers to मन्तो (=Skt मन्त्र).

VII

प पूवइ रहइ आसनअ पहहिअ धम्मु ॥
तह चउयत्थिअओ एआर कण्णाभरन्नो जुवन मन्तु ॥
त मज्झठिअओ दीजओ अथु ।
न इ सजुअइ निम्महि विस्सहो ॥

प-पूर्व हि रव्यासनक प्रथमधर्मः ।
तस्य चतुर्थस्थितश्च (बीजम्) ए-कार-कर्णाभरण योगिनीमन्त्रः ।
त-(वर्ग)-मध्यस्थितश्च (बीजम्), (तेन) दयितामर्थः ।
न-(कारः) इ-सयोगो हि निर्माथी विश्वस्य ।

पपूवइ रहइ आसनुअ , पहतिअधम्मु ॥
भगबउ पत्थिअओ , एआर कण्णाभरन्नो जुवन मन्तु ॥
तमज्झठिअओ , दाजओ अथु , नइसजुअइ , निम्महि विस्सहो ॥

snon du pa la ıa stan no /
thog ma ya nı chos gzugs so /
de yı bshı paı gnas pa la /
e yı yı ges ıнam ıgyan pa /
ıнal hbyoı ma ıнams kyı snags so /
ta sdehı dbus nas cı hdod steı /
na yıg ı yı yı ge ldan /
sna tshogs spıul pa byed pa ho //

NOTES

प—The प class

pūva—pūvva—pūrva.

rahaı—raaı—ravaı—ravı

Read आसनअ for आसनुअ.

āsanaa—āsanaka

Read पहहिअ for पहतिअ Tıb thog ma.

pahahıa—prathama [Skt prathama (first)—pra-tama , 'tama' ıs the suffix of the superlatıve degree]

Read तह for भह Tıb de yı

तह—Gen sıngular of the demonstratıve pronoun तद् तह refers to the प class

Read चउयत्थिअओ for बउ पत्थिअओ Tıb bshı par gnas pa

चउयत्थिअओ = चतुर्थस्थितञ्च

तह चउयत्थिअ—The fourth letter of the प class—ı e , भ

kannābharanno—karnābharana

तह कस्राभरन्नो—ı e , भे

juvana—yoginī
mantu—mantra
त—The त class
त मज्झठिअ—The mıddle letter of the त class—ı e , द
Read दीजओ for दाजओ
dıjao—dıjjau—Pass Imperatıve mood, thırd person, sıngular number
athu—atthu—artha
sajua—samyoga
न इ सजुअइ—ı e , नि
nımmahı—nırmāthı(n) Crushıng to pıeces
विसूसहो—Gen. sıngular

प पपञ्च सहइअओ रआर इ सहइओ जुइन चक्कवन्तु ॥
च मज्ज गहइअओ ज जहअ रूअ ॥
पवन संट्ठइओ ए समजुत्तु अहआरु सहाओ ॥
यवगहन्तो इइ तिन्नि बाण सिरसि ओसिअओ
विसूसह मन्तह जान सरूअ ॥

प-(कारः) प्रपञ्च-सहितश्च र-कार इ-सहितो योगिनी-चक्रवान् ।
च-मध्य (बीजम्) गृहीतञ्च ज-(अक्षरम्) यथारूपम् ।
पवन-संस्थितम् ए-(कार)-सयुक्तम् अहङ्कार-स्वभावः ।
य-वर्गस्यान्तमिति तृतीयस्वरेण शिरसि
भूषितञ्च विश्वस्य मन्त्रस्य ज्ञान-स्वरूपम् ।

पपत्थु[1] सहअओ[2], रआरइ महइओ, जुइन चक्कवन्तु[3] ॥
चमज्झगहइ अओ, जजहअ रूअ ॥
पठअ[4] संठहओ, एसमजुत्त, अहआरु सहाओ ॥
पवणहन्तो[5] हइ[6] , तिन्नि वाणसिरसिओ[7] सिअओ ॥
विस्सह मन्तइ जान सरूअ ॥

1. A. N पपञ्चु   4 N. पवन
2 N. सहअडओ   5. N यनहन्तो.
3. A N. चक्कवन्तु.   6 N इइ
7. N. बान०

pa yig spros pa dan bcas paho /
ra yi yi ge r dan ldan /
rnal hbyor ma yi hkhor lo syyur /
tsa sdehi dbus gnas sa bon gzun /
gan la de ltahi ran bshin no /
rlun bsags pa ni e yig ldan /
a-ham yi gehi ran bshin no /
ya yi sde yi mthah ma la /
dbyans kyi gsum pas mgo la rgyan /
sna tshogs ye śes snags ran bshin //

Notes

Read प पपञ्चु for पपञ्चु   Tib pa yig spros pa
प—The letter प
papañcu—prapañca
प्रपञ्च=वाक् (expression)—CBN, p 48   The bīja of प्रपञ्च i e, वाक् is ई
Read सइअओ for सहअओ
saia—sahita
प पपञ्चु सइअ—i e, पी
Read सहइओ (=सहित) for महइओ which gives no sense
रआर इ सहइओ—i e, रि
juina—yoginī   Tib rnal hbyor ma
cakkavantu—cakkavanta—cakkavant—cakiavat Pischel § 601
च मज्झ गहइअओ—And the middle letter of the च class was taken
ज—The letter ज which is the middle letter of the च class,

jahaa—yathā.
जहअ रूअ (=यथारूपम्)—not passing beyond the form
पवन—The bīja of पवन i e, प
samtthaio—samtthaiu—samsthita
samajuttu—samyukta
ahaāru—अहँआरु—ahankāra—The doctrine of अहङ्कार in the Vajrayāna worship is the identification of the worshipper with the deity worshipped
Read यवगहन्ती for पवगहन्ती Tib ya yi sde yi
यवग—The य class
ii—iti—Pischel § 116
बाण = स्वर (vowel)—The Tibetan translation shows that the word बाण has been used in the डाकार्णव in the sense of स्वर, 'vowel' (Tib dbyans) It seems that the writer in the mystic sense has used the word बाण of which शर (arrow) is a synonym as both बाण and शर mean the number five The word शर has been confounded with Pkt सर (or शर in Māgadhi)—Skt स्वर 'vowel'
सिरसि—Loc singular, on the head
यवगहन्ती ओसिअओ—And the last letter of the य class, decorated on the head by the third vowel—i e, वि
विसुसह—Gen singular
Read मन्तह for मन्तइ
मन्तह—Gen singular
jāna—jnāna

जवोओ उज्जल रूअ मन्तु। यवनु एह जोवु
सवूभ जानह दिट्ठान्तु ॥
चवघह तिइज बीओ ज तेह जुइण रूअ सबोअ ॥
पहन्तो चउत्थथिअ आहनु गुरवो सइलह ॥

ज-बीजम् उज्ज्वलरूपमन्त्रः ।
य-वर्णः (तत्र) ए-(कार)-स्य योगः सर्वयानस्य दृष्टान्तः ।
च-वर्गस्य तृतीयं बीजं ज-(अक्षरम्) तादृशयोगिनीरूपसम्बोधः ।
प-(वर्ग)-स्यान्तं (बीजम्) (तस्य वर्गस्य) चतुर्थस्थितासनं
गुरवः सकलस्य (मन्त्रस्य) ।

जबीओ, उज्जल रूअ मन्तु यवनु पइ जोवु , सव्भ जानह[1] दिट्ठान्तु ॥
चवघह तिइज बीओ, ज तेह जुइण रूअ सबोअ ॥
पहन्तो[2] चउत्थ थिअ[3] आहनु[4] , गुरवो सइलह ॥

1 N जनइ 3. N ठिअ.
2. N पइन्तो. 4 N. अहनु

dza yı sa bon mthah med paı /
hbar baı hgyuı ba yı nı gzugs /
yı ge ya nı e yıg ldan /
theg pa kun gyı lta bahı gzugs /
tsa sdehı gsum pahı sa bon nı /
ı nal hlyoı ma yı gzugs shes bya /
pa mthah de yı bshı pa laho /
snags thams cad kyı bla ma-ho /

NOTES

ujjala—ujjvala
rūa—rūpa
उज्ज्वल and रूप are the two terms often used by the Sahajıyās to desıgnate their own doctrıne—PCS , pp 151—155
Read मन्तु for नन्तु which gives no sense
mantu—mantra
Read यवनु for पवनु Tıb yı ge ya nı
vanu—vannu—varna
Read एइ for एइं Tıb e yıg
एइ—Gen sıngular of ए (कार)
jovu—joa—yoga
Read जानह for जानइ
jāna—yāna Tıb theg pa
जानह—Gen sıngular
ditthāntu—drstānta—Example
Read चवघह for चवघइ
vagha—vaggha—vagga—varga
चवघह—Of the च class
tıija—trtīya
Read ज तेह for जमेह
teha—taısa—tādrśa Pıschel § 166 and § 262
juına—yoginī

saboa—सबोँह—samboha—sambodha—Perfect knowledge
āhanu—āsana Pischel § 262
पइन्तो चउत्थथिअ आहनु = भ
Read सइलह for सइ लइ
saila—saala—sakala IIP § 3
सइलह—Gen singular

तमन्तो तिन्नि बान जुअओ निसहसि बोहण रूअ ॥
उसहामस तिण्णो त आहनइ
तरहवइ सजर लोअ ॥
स्त गहइअओ भुवह चउदशओ रूअ ॥
नि मन्तो जुवन संकिइअतअ ॥

त-मन्त्रस्तृतीयस्वरयोगश्च निःशेषबोधनरूपम् ।
उष्मणस्तृतीयम् (अक्षरम्) त-आसनं हि तारयति सजडलोकम् ।
स्त-(बीजम्) गृहीतश्च भुवश्चतुर्दशकरूपम् ।
नि-मन्त्रो योगिनीसङ्केतकः ।

तमन्तो तिन्नि वार[1] जुअओ, निसहसि बोहण[2]रूअ ॥
उसहाम सतिण्णो, तआहनइ
तरहवइ सजर लोअ ॥
स्तगहइ अओ, भुवह चउदशओ रूअ ॥
मिमन्तो जुवन सकि इअतअ ॥

1 N बान 2 N बोहन

ta sdehi mthah ma dbyans gsum ldan /
ma lus sems can hbod pahi gzugs /
dio bahi gsum pa ta stan can /
hgio dan mi hgio bcas hgio sgiol /
*de bshin * * yi ge bzun /*
sa mi bcu bshi pahi gzugs so /

ni snags ı nal hbyor ma ı nams kyı /
bıda yıs su ni hjug pa ho /

NOTES

बान—बाण=स्वर (vowel)
त मन्तो तिन्नि बान जुम्र—i e, ति
nısahasi—nıhśeṣa
bohana—bodhana—Knowledge
usahāma—usahama—usma Tib dro balı
उसहामस—Gen singular
उसहामस तिस्रो—The third letter of the उष्म class—i e, स
उसहामस तिस्रो त आहनइ—i e, स्त
तरहवइ—This is a causative form, cf Pālı, तारापयति, तारापेति
sajara—sajada Tib mı hgro In the East Bengal dialect ड़ is pronounced as र, e g, ঘোড়া (a horse) as ঘোরা, বাড়ী (a house) as বারী, নড়া (to move) as নরা, পড়া (to fall) as পরা, *etc*
भुवह—This form is Gen singular In Sanskrit Gen singular form is भुव
भुवह चउदशश्रो रूअ—The fourteenth form of the world
Read नि मन्तो for निमन्तो Tib nı snags
juvana—yoginī
Read सकिइअतअ as one word
samkuataa—samketaka Tib brda yıs —Rendezvous

पहन्तो इओआरु मुडइ लघु
मोक्करूअ अजानह् विसूसह ॥
सवरो वज्जसत्त सहाअओ ।
निआरु धम्मो अधम्मु निसेअओ ।
यवगहन्तो जोइनि अंभररूइ ।
ज रहासनुमन्तु उदइ सुक चहाइ ॥

प-(वर्ग)-स्यान्तम् (बीजम्) इ-कारो मुण्डे लगतु
मोक्षरूपम् अज्ञानस्य विश्वस्य ।
स-परं (बीजम्) वज्रसत्त्वस्वभावश्च ।

नि-कारो धर्माधर्मनिषेधश्च ।
य-वर्गस्यान्त (बीजम्) योगिन्यम्बररूपम् ।
ज-(कारः) र-आसनवान् उदयति शुक्रस्वभावः ।

पहन्तोइओ आमुमुडह लघु, मोक्तरूअ[1] अजानइ[2]विस्सइ ॥
सवरो वज्ज सन्त[3] सहाअओ,
निआरु धम्मा अधम्मु निसेअओ ।
पवनहन्तो[4], जाइनि अ भहरूइ,
जरहास नुमन्तु, उदइ सुक्क[5] चहाइ ॥

1. N मोक्क०   3. A N सत्त.
2 N अजनइ   4. A यवनहन्तो
N यवहरहन्तो
5. N. सुक्का

pa sdehı mthah ma ı yıg ı eg /
sna tshogs mı śes hdzın po ho /
sa mthar ı dor sems ran bshın no /
nı yı yı ge chos dan nı /
chos mın sun hbyın pa yın no /
ya yı sde yı mthah ma nı /
ı nal hbyor ma ste nam mkhahı gzugs /
dza yıg ı a yıg stan can nı /
khu bahı ı an bshın śar ba ho /

NOTES

Read इओआहु for इओ आहु   Tıb ı yıg
Read मुडइ for मुडह
मुडइ—Locatıve sıngular
muda—mūda—mudd—munda—The head   Cf—

আপন করে হাম   মুড মুড়ায়লু
কানুসে প্রেম বাঢাই—পদকল্পতরু, পদ সংখ্যা, ৯৬৮ ।

And also—

তার পাছে বাওয়াইল ডিঙ্গা তামে শঙ্খচুড় ।
সমুদ্রের দুই কূল ভাঙ্গে পাতালে ঠেকে মুড় ॥
—মনসামঙ্গল (বিজয়গুপ্ত), ১২১ ।

mokka—mokkha—moksa—salvation
वज्रसत्त (वज्रसत्त्व) = वज्र = बोधिचित्त = बोधि = प्रज्ञापारमिता = समता = सम्बुद्ध = अद्वय—PS, IV
In AS. (p 24) we also find —

वज्रेण शून्यता प्रोक्ता सत्त्वेन ज्ञानमात्रता ।
तादात्म्यमनयो सिद्ध वज्रसत्त्वस्वभावत ॥

Read धम्मो for धम्मा
dhammo—dharma
nisea—niseha—nisedha
Read यवग० for पवन० Tib ya yi sde yi
यवगहन्तो—The last letter of the य class, i e, व
Read जोइनि for जाइनि
joini—jogini
Read अंभर for अभह Tib nam mkha
ambhara—ambara
रहासनुमन्तु—combination of रह (Gen sing of र) and आसनुमन्तु (—आसनमन्त= आसनवान् Pischel § 601)
उद्दइ (उत्+rt अय्)—Present tense, third person, singular number
sukka—śukra
cahāi—chahāi—svabhāva

पुणो पवनहन्तइ अआर ओज्जजओ
बम्मह रूअ पम्मोओ ॥ रयइ अ जुगइ
अकूखजु सोउ ॥ सवर तिन्निवान
सिर संटूठइओ जुवनिसयलइ आवहइ रूअ ॥
मारोइ मज्ज तत्तह रूअ । सवर अआरु भणिअ
जुवनिरूअमुह उआरइ ॥

पुनः पवनस्यान्तं हि अ-कारः ओजोजातो ब्रह्मणो रूप पद्मश्च ।
रविः अ-योगोहि अक्षय-स्वभावः ।
स-पर (बीजम्) तृतीयस्वरशिरःसस्थितं योगिन्या सकलाया आवहति रूपम् ।
म-कारो हि मध्यतत्त्वस्य रूपम् ।
स-परम् अ-कार-भणितं योगिनीरूपमुखम् उच्चारयति ।

पुणो[1] पवनहन्तई[2] अआरओ इजओ[3] ,
बम्मइ रूअ पम्माओ ॥ रयइ, अजुगइ
अक्खजु सोउ ॥ सवर, तिन्निबान
सिरसठ्ठइओ, जुवनि सयलइ नावहइ रूअ ॥
मा रोइ मज्ज तत्तइ रूअ, सवर अआरु,
भणिअ कुवनिरूअ मुहउ आरुइ ॥

1 N पुनो 2 A N ०हन्तइ
3 A N ०इजओ

slaı yan ılun gı mthah ma nı /
a yı yı ges gzı bshyed pa /
tshans pa pad ma yı nı gzugs /
ıa yıg a yı yı ge ldan /
hgyuı ba med pahı ıan bshın no /
sa mthah dbyans gsum mgo la gnas /
ınal hbyoı ma ınams hbab bahı gzugs /
ma nı dbus ma de ñıd gzugs /
sa mthah a yı bkah[1] pa ste /
ınal hbyoı ma gzugs kyı khaı bıjod /

1 X bkan

NOTES

पवन = प-कार Here ıt sıgnıfies the प class
Read ओज्ज for ओइ Tıb gzı
ojja—oja(s)
jao—jāu—jāta
बम्मइ—Gen sıngular
bamma—brahma
Read पम्मो for पम्मा, as theı e ıs a slıght dıfference between 'आ कार' and 'ओ कार' sıgns
pammo—padma
rayaı—raaı—ravaı—ṛavı
The रवि bīja ıs र-कार Tıb ra yıg
juga—yoga
akkhaju—akṣaya
sou—svabhāva Tıb ran bshın no

बान = स्वर (vowel)
samtthaïo—samtthaiu—samsthita
sayalai—sayalahi—Gen singular of सयला (—सकला) According to Hc Gr iv 350 (nas nasyorhe), 'हे' is the only suffix for Abl and Gen singular 'हि' may be regarded as a weakened form of 'हे'
Read आवहइ for नावहइ
आवहइ = आवहति
मारो—Combination of म (the letter म) and आरो (—कार)
Read तत्तह for तत्तइ
tatta—tattva
तत्तह—Gen singular
Read जुवनि for कुवनि Tib rnal hbyor ma
juvani—yogini
muha—mukha
uārai—ucārai—uccārai—uccārayati

प वणु ओ मुअड मण्डइअओ सज्जरूअउ सहावइ ॥
कमज्जट्ठइअओ तिन्निबाण सिरस उसइअओ
तत्तगिअर सरूअ । गिकरो निस्सहावह जानु ॥
भिन्नि वग्ग पहइअं अआर हेइअ काइमओ धाओ ॥

प-वर्ण ओ-(कार)-मुकुट-मण्डितश्च सहजरूपकस्वभावो हि ।
क-(वर्ग)-मध्य-स्थितश्च (बीजम्) तृतीयस्वरः (तस्य)
शिरसो भूषितश्च तत्त्वकेतरस्वरूपम् ।
गि-कारो नि स्वभावस्य ज्ञानम् ।
द्वितीय-वर्ग-प्रथमम् (बीजम्) अ-कार-द्योतितं कामकधातुः ।

पवनुओ मुअत मण्डइअओ सज्जरूअउ सहावइ ॥
कमज्झठ्ठइअओ, तिन्निबाण सिरसउ सइअओ,
तत्तगिअ रस रूअ । निकरो निस्सहावइ जानु ॥
भिन्नि वग्ग पहइअ । अआर द्वेइअ [1], काइमओ आवओ [2] ॥

1 N देइअ. 2. N धाओ

pa yig o yi cod pan gnas /
lhan cig skyes pahi ran bshin no /
ka sdehi dbus gnas dbyans gsum rgyan /
de ñid med pahi ran bshin no /
de yi yi ge ran bshin med /
gñis pa yi ni thog ma la /
a yi yi ge gsal bar byas /
hdod pahi khams kyi ran bshin no /

NOTES

vanu—vanna—varna
Read सुचड for सुचत   Tib cod pan
muada—mukuta
sajja—sahaja—The doubling is due to the loss of ह
rūau—rūpaka
सिरस—Gen singular
कमज्जट्ठइश्र   डसइश्र—i e, गि
तत्तगिश्वर—Combination of तत्तग (—तत्त्वक) and इश्वर (—इतर)   In Sanskrit we expect an ए, which is here weakened first into short ए, and then into इ
Read गिकरो for निकरो, as it has been said above that ग is the third letter of the क class and is decorated on its head with the third vowel (i e, इ)
karo—kāra
Read निस्सहावह for निस्सहावद्द
निस्सहावह—Gen singular
nissahāva—nihsvabhāva = शून्य
jānu—jñāna
ddeiam—dyotitam   Tib gsal bar byas
kāimao—kāimau—kāmaka
dhāo—dhāu—dhātu
काइमश्रो धाश्रो (= कामधातु)—The phenomenal world

———

पवगहन्तोइ एजुत्त सयलह महइ सहाइ ॥
अन्तट्ठ बीवहन्तो अ पवगहन्तइ आहनु सुक्क वाअओ अभिण्ण ॥
पाववडह बीओ इहि जठइअओ सिज्जन्तु माहन्त रूअओ ॥
क भिन्न बीओ अक्कसु जुवण बिम्बु ॥

प-वर्गस्यान्तं हि ए-युक्तं सकलस्य मायास्वभावः ।
अन्तःस्थ-बीजस्यान्तश्च प-वर्गस्यान्तं हि आसन शुक्रवाय्वभिन्नम् ।
पावकस्य बीजम् इ-(कारेण) जटितश्च सिध्यन्मायावद् रूपञ्च ।
क-(वर्ग)-द्वितीयबीजम् आकाशयोगिनी-विम्बम् ।

पवणहन्तोइ, एजुओ, सयलइ[1] महइ सहाइ ॥
अन्धधिवहन्तो अपवणहन्तइ, आहनु मुक्क[2] चाअओ,[3] अभिण्ण ॥
पाव वटइ[4] बीओ इहि[5] जुठइअओ , सिज्झन्तु [6]साहन्तरूअओ ।
कभिन्न बीओ अक्क सुञुवण बिम्बु ॥

1 N. सएरइ
2. A N छक
3 A N वाअओ
4 N पावटुइ
5. A इह
N इयि
6 A N माहन्त

pa sdehı mthah ma e dan ldan /
thoms cad sgyu mahı ı an bshın no /
pa yı sa bon mthaı śa ste /
ya sdehı mthah yıg stan can nı /
khu ba dan nı ılun dbyeı med /
ı dbyans mgo bı gyan me sa bon /
gıub pa sgyu mahı ı an bshın no /
ka yı gñıs pahı sa bon nı /
nam mkhah ınal hbyoı ma yı gzugs /

NOTES

Read वग for वग्ग Tıb sdehı
पवणहन्तोइ—The last letter of the प class—ı e म
Read जुत्त for जुओ, as there ıs slıght dıfference between Bengalı vowel ओ (ও) and Bengalı conjunct letter त्त (ত্ত)
mahaı—māyā
Read अन्तट्ठ for अन्ध
antaṭṭha—antahstha
Read बीव for धिव

-bīva—bīja
अन्त स्थ-बीजs are य, र, ल and व
a—ca Pischel § 184
āhanu—āsana
sukka—śukra
vāao—vāyu
Read पाववडइ for पाववटइ
pāvavada—pāvaada—pāvaka Pischel § 599
इहि—Inst singular
jathaïa—jatita
सिज्जन्तु—Present participle
māhanta—māyā vanta—māyā-vat
अक्कसु (=आकाश)—Here the shortening has caused the doubling
juvana—yoginī
bimbu—bimba

तसु पास बीओ एआरकण्णाहरण सचलु इकल्लु ॥
एअञ्चक्कु गअन सहाओ ॥ नव पद इअ जुअन
विन्दह अक्खरअ मन्तसरूअ तिहाक ॥

तस्य पार्श्व-बीजम् ए-कार-कर्णाभरणं सञ्चलमेकलम् ।
एवं चक्रं गगन-स्वभावः ।
नवपदमिति योगिनीवृन्दस्य अक्षरक मन्त्र-स्वरूपं त्रैधातुकम् ।

तसु[1] पास बीओ, एआरकणाहरो[2] मचलुइ कल्लू ।
एअञ्चकु[3] गअन सहाओ ॥ नव पहहओ जुअर
विन्दइ[4] अक्खरअ मन्तसरूअ तिहाक ॥

1 N टइ 3 N. एक॰
2 N ॰कण्णा॰ 4 N विणुइ

sa bon de yi mthah yi ge /
e yi yi ges rnar bigyan pa /
dpaho gcig pu mi bskyod pa ho /
de ltar hkhor lo mkhah ran bshin /
de ltar rkan pa dgu po ni /
rnal hbyor ma tshogs yi ge sta /
khams gsum gyi ni snags ran bshin //

NOTES

तसु—Gen singular of the pronoun तद्
Read एआरकसाहरस for एआरकसाहरो Tib e yi yi ges rnar brgyan pa
एआरकसाहरण = ए कार कर्णाभरण
Read सच्चलु for मच्चलु which gives no sense
saccalu—sañcala—Moving about
ikallu—ekala—Here doubling is due to preserving the original quantity of the Sanskrit word
एअचक्कु—Combination of एअ (—एवम्) and चक्कु (—चक्र)
gaana—gagana
Read पद इअ for पइइअ
ia—iti Pischel § 116
Read जुअन for जअर Tib rnal hbyor ma
juana—yoginī
Read विन्दह for विन्दइ
विन्दह—Gen singular of विन्द (—वृन्द)
tihāka—tihāuka—traidhātuka—(1) कामधातु (the phenomenal world), (2) रूपधातु (the material world) and (3) अरूपधातु (the spiritual world)

VIII

त मन्तोइ भिन्नि सोजह पट्ठिइ
अग्गि पवन बीओ महसुह राओ ॥
तस्स भिन्नि बीओ अआर पुरइओ
महह चउधाउ सरूअअइ ॥
परओ अ जोगइ अक्खरु पहन सहाइ तिन्नि ॥

त-मन्त्रो हि द्विसयोगः प-स्थिति अग्नि-पवन-बीजं महासुख-रागः ।
तस्य (प-वर्गस्य) द्वितीय-बीजम् अकार-पूरित महाचतुर्धातुस्वरूपकं हि ।
प-(अक्षरम्) र-(अक्षरम्) ओ-(अक्षरम्) च योग हि
अक्षरं पवन-स्वभावस्त्रीणि ।

तमन्तोइ भिन्नि सोजहो इथाठ्ठिइ[1]
अग्नि पवण बीओ मइ सुइ राओ ॥
तस्स भिन्नि बीओ अआर पुनइओ,
महह चउथाउ सरूअ अइ ॥ परओ
अजागइ[2] अक्खरु , पहन सहाइ तिन्नि ॥

1. N पठ्ठिइ. 2 N. अजोगइ.

ti yi snags kyi gñis pa sbyor /
bya gnas me dan rluṅ sa bon /
bde ba chen poḥi ḥdod chags che /
de yi gñis pa sa bon ni /
a yi yi ges dgan ba ho /
ḥbyuṅ ba chen pa bshi ran bshin /
pa yig ra yig o yig sbyar /
gsum po rluṅ gi ran bshin no /

Notes

sojaho—samyoga
paṭṭhii—pa-sthiti—Included in or belonging to the प class
aggi—agni—Here फ belonging to the प class, is to be taken as अग्नि-बीज
pavana—pavana—पवन-बीज is प which also belongs to the प class
mahasuha—mahāsukha
rāo—rāu—rāga
महसुह राओ—Attachment to eternal pleasure
तस्स—Gen singular of the pronoun तद्
तस्स भिन्नि बीओ—i e , फ which is the second bīja of the प class.
Read पुरइओ for पुनइओ. Tib. dgan ba.
puraïo—puraiu—pūrita
a—ca
pahana—paana—pavana
sahāi—svabhāva.

त अ अं जुइ पुण्णो विजानह बीओ ॥
कमज्झट्ठइओ एकण्णाहरणोइ जुइनि मुद सरूअ ॥
पुणोवि भणिअबूभं पज इइ पाइ अभिन्न ॥

त-(अक्षरम्) च अं-युतं पुनर्विज्ञानस्य बीजम् ।
क-मध्यस्थितम् (बीजम्) ए-(कार)-कर्णाभरणं हि
योगिनी-मुद्रा-स्वरूपम् ।
पुनरपि भणितव्यं पदमिति उपायाभिन्नम् ।

तअ अञ्जुइ[1] पुण्णो विजोनह बीओ ॥
कमज्झठ्ठइओ, एकंणोहरणोइ,
जुइनि सुद सरूअ ॥ पुणोवि भणिअबूभं[2]
पजहइ,[3], पाइ अभिन्न ॥

1. N. अंजुइ. 2. N. भनिबूभं
3. N. पजइ.

ta yi yi ge aṃ yig ldan /
slar yaṅ rnam śes sa bon no /
ka yi sde yi dbus gnas pa /
e yi yi ges rna bar[1] rgyan /
rnal ḥbyor maḥi phyag rgya raṅ bshin /
slar la yaṅ ni brjod par byaḥo /
tshig ḥdi thabs śes dbyer med dṅos /
1X rnam par

NOTES

a—ca.
jui—jua—yuta.
पुणो (पुनर्). Tib. slar yaṅ—Here the doubling is due to the analogy of पुण्ण (पुण्य) where ण्ण is legitimate.
vijāna—vijñāna.
कमज्झट्ठइओ एकणाहरणो—i. e., गे.
muda—mudrā.

vi—api
bhaniabbham—bhanitavyam
paja—paya—paa—pada
ii—iti Pischel § 116
pūi—upāi—upāia—upāya Pischel § 594 उपाय is करुणा (compassion)—
AS, p 2

सवरो न मन्तो पुणोवि भणिअ' उअत्ति सहरह रूअ ॥
प र अ इक्कु बीओ पम्मत्थु ।
टहन्तोइ अ जुत्त ओ अहणगओ उअत्ति ॥

स-परो न-मन्त्रः पुनरपि भणितम् (पदम्) उत्पत्तिसंहारयोः रूपम् ।
प-र-अ-एक-बीज परमार्थः ।
ट-स्यान्त हि (बीजम्) आ-युक्तश्च अहनकत उत्पत्तिः ।

सवरो नमन्तो पुणोवि भणिअ',
उअन्ति सहरह रूअ ॥
परअ इक्कु बीओ, यम्मत्थु[1], टहन्तोइ,
अजुत्तोओ, अहण गओ[2] उअन्ति ॥

1 N. पम्मत्थु 2. N. अहणओ.

sa mthah dan ni na yi snags /
slar la yan ni bijod par bya /
skyed cin sdud par byed gzugs so /
pa ra a yig sa bon gcig /
don dam pa yi yi ge ho /
ta mthah ā yi yi ge ldan /
gshom du med las skyes pa ho /

NOTES

bhaniam—bhanitam
Read उअत्ति for उअन्ति
uatti—utpatti—Birth.

sahara—sahāra—saṃhāra—Death
सहरह—Gen singular
इक्कु—The weakening of ए necessitates the doubling of क्क
pammatthu—paramārtha
टहन्तो—The last letter of the ट class—i e, ण
a—ā Tib ā yi yi ge
ahanagao—ahanakatah

तहन्तइ पुमदि सबूभु ॥ का क नट्ठिअओ
तिन्निबाण तिन्नि हुह बिन्निह जुइणि सबूभु संभोअनु ॥
तथ ख ख ण तिन्नि ट्ठिअओ तिण्णिबाण तिहु न हइ
खेअ उखितउ रूअ ॥ पुनओ मन्तपउ भिण्णिभणिबूभं
सयल विअअक्क नट्ठअउ ॥

त-स्यान्त हि (बीजम्) प्रमर्दयाति सर्वम् ।
का-क-न-स्थितश्च तृतीयस्वरस्तृतीये भवति,
बिन्दुकितः, योगिनीसर्वसम्बोधनम् ।
तथा ख-ख-(अक्षरम्) न-(अक्षरम्) तृतीयस्थितश्च,
तृतीयस्वरस्तत्र न भवति, खेदोत्क्षिप्तकरूपम् ।
पुनश्च मन्त्रपदं द्विर्भणितव्यं सकलवितर्कनष्टकञ्च ।

तहम्मइ[1] पुमदि सबभु ॥ काकनठ्ठिअओ,
तिन्निबाण तिन्निहुइ, बिन्निभे, जुइणिसबूभु संभोअनु ॥
तथ ख खण[2] तिण्णि ठ्ठिअओ तिण्णिबाण तिहु न हइ ,
खे[3] चउ फितउ[4] रूअ ॥ पुनओ मन्तपउ, भिण्णिभणिबूभ ,
सयल विअ अक्करठ्ठ अउ ॥

1.* A N तहन्तइ   3 N न
2 N खखन.   4 N. हितउ.

tahı mthah ma kun hjoms pa ho /
< ᐟ dan nı na gnas la /
dbyans gsum sbyan shın thıg le sbyın /
ı nal hbyoı ma kun hbod pa ho /
de bshın du nı kha kha dan /
gsum pa na ıu gnas pa ho /
dub pa sel baı byed pahı ıgyu /
nhu na yı nı snags phyı tshıg /
lan gñıs su nı bı ȷod paı bya /
ı tog pa thams cad hȷoms paı byed /

Notes

pumadı—pramardayatı
वाण=स्वर (vowel)
huı—bhavatı
Read बिन्निहु for बिन्निभे
bınnıha—bınnuıa—bındukıta—Dotted over Tıb thıg le sbyın
sambhoanu—sambohana—sambodhana
tatha—tathā
tıhu—tıha—tathā Pıschel § 103 The world तिहु ıs used here ın the sense of तत्र (there)
Read खेम for खे च and उखितउ for उ फितउ
khea—kheda Tıb dub pa
ukhıtau—ukkhıttaa—utksıptaka Tıb sel bar
bhanıbbham—bhanıabbham—bhanıtavyam
vıaakka—vıtarka—Thıs ıs an extended form वितर्क ıs sub conscıous operatıon of the mınd It ıs "an ındıstınct murmur of the mınd" (मनोजल्प), whıch ıs searchıng after ıts object In ıts ınıtıal stage ıt ıs sımply a move of wıll (चेतनाविशेष) , when emergıng ınto the conscıous plane, ıt becomes a certaın thought (प्रज्ञाविशेष)—CCB , p 104
वितर्क ıs same as विकल्प (=dıscursıve thought)
u—ua—uta—And

य वन मन्तोइ वज्ज रन्दह सोअ ॥
च मज्झट्ठइओ बीओ रयइसन संठइओ,
कलवुइ मोअ नाअ ॥ सवरो नाहओ मघइ ।
स वग्गइस तिन्न हसणट्ठइअ एआरकणूहाहरणो
डाइणि मन्तोअ अअरुधोअनु सब्भ इअ ॥

य-वर्णो मन्त्रो हि वज्ररन्ध्रस्य शोभा ।
च-मध्यस्थित बीजं रव्यासनसस्थित कारयति मोहनाशम् ।
स-परम् (बीजम्) अनाहतमध्यम् ।
श-वर्गस्य तृतीय (बीजम्) ह-आसनास्थितम्
ए-कार-कर्णाभरणं डाकिनी-मन्त्रश्च अवरोधनं सर्व इति ।

पफन[1] मन्तोइ , वज्ज नन्दइ[2] सोअ ॥
चमज्झट्ठइओ बीओ , रयह सन सठइओ,
कलवुइ मोअ नोअ[3] सवरो नाहओ बघूइ
सवग्गइ मुतिन्न तस णठ्ठइअ ॥ षआरकणहहरणो,
डाइणि मत्तोअ , अअरुधो अनु, सब्भइअ ॥

1 A N यफन
2 A. ०रन्दइ 3. N नोआ
N. वज्रानन्दइ.

ya sdehı mthah ma yı nı snags /
ıdo ıje bu gaı ıgyan pa ho /
tsa sdehı dbus gnas sa bon nı /
ıa yı stan la yons su gnas /
*gtı mug * baı byed pa ho /*
sa mthah gshom med dbus ma ho /
śa sdehı gsum pa ha stan can /
a yı yı ge rna paı ıgyan /
sna tshogs mkhah hgıo ma yı gzugs /
hbod paı byed pa yı nı snags /

NOTES

Read यवन for पफन
vana—vanna—varna
Read रन्दह for नन्दइ　Tıb bu gar
randa—randha—randhra
रन्दह—Gen singular
soa—soha—sohā—śobhā
Read रयइ for रयह
रयइसन—Combination of रयइ (—रवि) and आसन
kalavuı—kālāvei—kārāveı—kārāvedı—kārayatı
moa—moha
nāa—nāha—nīsa—nāśa
nāhao—nāhau—anāhata
Read मधइ for बधूइ　Tıb dhus ma
madhaı—madhya
sa—śa Pıschel § 227 Tıb śa
वग्गइस—Gen singular
Read एआरकण्हाहरणो for एआरकणहहरणो
kanha—kanna—karna
dāını—dākıni
a—ca—And
aarudhoanu—avarodhana　This ıs an extended form
ıa—ıtı Pıschel § 116

सोसय मन्त पहु भिन्नि भणिअइओ
जान अहकारु णट्ठअओ बोअन अबोअनि तत्त ॥
एअं द्वदिस पवइ भुमहइ जुइ कम्म सरूअ ॥

शोषय-मन्त्रपदं द्विर्भणितव्यं ज्ञान्यहङ्कार-नष्टकञ्च बोधनाबोधन-तत्त्वम् ।
एव द्वादशपदं हि भूमेः (स्वरूपम्) योगिकर्मस्वरूपम् ।

सास यमन्त पहु, भिन्नि भणिअइओ जानअह[1] कारुणाठ्ठअओ
बोअनअ नितन्तु ॥
एअं द्व बिस[2] पवइ, भूमहइ जुइ , कम्म सरूअ ॥

1 N जन०　　2 N द्वविस

śo sa ya yi snags kyi tshig /
lan gñis su ni brjod par bya /
ye śes can rlom na rgyal hjoms /
byan chub byan chub med de ñid /
de ltar rkan pa bcu gñis ni /
sa dan mal hbyor las ran bshin /

NOTES

sosaya—śosaya Pischel § 227 Tib śo sa ya
pahu—pau—pada
bhaniaio—bhanitavya
जान (—ज्ञान)—It is used here in the sense of ज्ञानी (a wise man) Tib ye śes can
ahakāru—ahaṃkāra
boana—bohana—bodhana
Read अबोधनि for अ नि Tib byan chub med
अबोधनि = अबोधन
dvadisa—dvādaśa
pava—paa—pada—Here व श्रुति has taken place
bhūmai—bhūmi
भूमइइ—Gen singular of—इ base in the feminine gender There are ten bhūmis (दशभूमि) i e, the ten stages or degrees of saintly perfection
jui—yogi(n)
kamma—karma
sarūa—svarūpa

IX

कवग्ग विन्नि बीओ जुवंनिजन तत्त ॥
ट गहइअ पहन्तो सनु अंसर मुअड्ड मण्डिअओ
अआरइ पुत्तइअ तस्स स गहइअ सहाइअओ ।
कमज्जट्ठइओ बाओ विसइ हइ अलग्गंइ अन्त ।
क बीअओ सुन्न सरूओ ॥

क-वर्ग-द्वितयि-बीजं योगिनीजन-तत्त्वम् ।
ट-(अक्षरम्) गृहीत प-स्यान्तमासनम् अं-स्वर-मुकुट-मण्डितञ्च,
अ-कारेण पूर्त्तक तस्य (मन्त्रस्य), षड्गतेः स्वभावकश्च ।
क-मध्यस्थितं बीजम्, (तेन बीजेन) विषेण भवत्यालग्नो हि अन्तः ।
क-बीजञ्च शून्य-स्वरूपम् ।

कवग्गबिन्नि बीओ, जुवनि जलतन्तु[1] ठगहइअ[2] ।
पहन्तो सनु, अ सर मुअडु मण्डिअओ , अआरइ पुत्तिइ[3] अतस्स ॥
सगहइ असहाइ अओ ॥
कमज्झठ्ठइअ बीओ ।
वसइ हइ अलग्गइ मन्तक बीअओ सुन्न सरूअ ॥

1 A N ०तत्त 2 A N. टगहइअ
3 N पुत्तीइ

ka yi gñis pahi sa bon ni /
rnal hbyor mahi tshogs de ñid do /
ta brun pa mthahi stan can te /
am gis cod pan brgyan par bya /
de la a yi yi ges dgan /
hgro ba drug gi ran bshin no /
ka sdehi dbus gnas sa bon ni /
dug gis reg pa hphrog par byed /
ka yi sa bon ston ran bshin /

NOTES

juvamni—juvanni—juvaini—juaini—jugaini—yoginī
Read जन for जल
जन—men, a number of persons collectively—the plural is expressed with the word जन, and it is a plural denoting suffix
gahaia—grhīta
sanu—āsana
अआरइ—Inst singular of अआर (अ कार)
Read पुत्तइअ for पुत्तिइ अ
puttaïa—pūrttaka Pischel § 598

तसस—Gen singular of the pronoun तद

sa—sat Pischel § 227

gahai—gaai—gatai—gati

गहइअ—Gen singular

sahāia—svabhāvaka

विसइ—Inst singular of विस (विष)

hai—bhavati

alagga—ālagna—Adhering to आ is shortened here

Read अन्त for मन्त Tib hphrog par byed

अन्त—The lord of death

bīa—bīja

sunna—śūnya

———

रहन्तइअ अआर पुत्तइअओ अग्गिजाल इसानअ ॥
धरइ बीओ चलइ महपउ ।
त चउत्थ थिअओ असरइ भूसइअओ भव रइअ रूअ ॥
रयइ इ सजुअइ विआलु ॥
टहन्तइ गहइअ बीओ तिण्णि शार सिरसि उसइअओ
मरइ तिहुयण सबूभ ॥

र-स्यान्तकम् अ-कार-पूर्तकञ्च अग्निज्वालेशानकम् ।
धराया बीजम् (तेन) चलति महाप्रभुः ।
त-(वर्ग)-चतुर्थस्थितञ्च (बीजम्) अ-स्वरेण भूषितञ्च
भव-रहित-रूपम् ।
रविः इ-संयोगो हि वेतालः ।
ट-स्यान्त हि गृहीतं बीजं तृतीय-स्वरेण शिरसि भूषितञ्च
(तत्प्रभावेण) म्रियते त्रिभुवनं सर्वम् ।

रहन्तइअ[1], अआर पुत्रइ अओ , अग्निजलइ सानअ[2] ॥
धरइ बीओ चलइ मह पउ, त चउत्थ थिअओ,
असरइ भूसइ अओ, भवरइ रूअ ॥
रयइ इस[3] झुअइ, झुयइ, विआलु ॥
टहन्तइ गहइअ बीओ, तिण्णि शर[4] ।
सिरसिउ, सअओ, सरूइ[5] तिहुयण सब्भ ॥

1	N	इरन्तइअ	4	N.	बान
2	N	अग्गिजालसाअ	5	A	मरुइ
3	N	रयइस		N	मुरुइ

na yı mthah ma a yıg ldan /
me hbaı pa yı dban ldan te /
hdzın pa yı nı sa bon nı /
skyod pahı khyab bdag chen po ho /
ta yı sde yı bshı pa nı /
a yı dbyans kyıs bı gyan pa yı /
sııd pa dan bı al ba yı gzugs /
ñı ma a yıgs ldan ıo lans /
ta mthahı sa bon bzun baı bya /
dbyans kyı gsum pas mgo la bı gyan /
sa gsum thams cad gsod pa ho /

NOTES

रहन्तइअ—Combination of रह (Gen sing of र) and अन्तइअ (=अन्तक)
jāla—jvālā—the final आ is shortened here
ısānaa—īśānaka—Light ई is shortened here
धरइ—Gen singular of धरा
चलइ—Present tense, third person, singular number
maha—mahā
pau—pahu—prabhu
thıa—sthıta
Read रइअ for रइ which gives no sense
raïa—rahıa—rahıta
rayaı—raaı—ravaı—ravı

viālu—vetāla—evil spirits
Śara—svara—vowel
सिरसि—Loc singular
भणइ—Present tense, third person, singular number

पहन्तइ बीओ मन निन्नाओ किअओ ॥
सवरो अआरु वचजुत्त भज्जइ मन्तअआलु ॥
म भिन्नि हा भिन्नि भणिअब्भं हर हर इइ मोअ सहाअ ॥
प बीओ इमण्डिअओ पि अ वण सब्भ तथअगह नट्ठ ॥
सआरु इ जुत्तइ सिह भखइअ मन्त ॥

प-स्यान्तं हि बीजम् (तेन) मनो निर्ज्ञातं कृतञ्च ।
स-परम् अ-कार-वचोयुक्तम् (तेन) भज्यते मन्त्रक-जालम् ।
म-द्वयं हा-द्वयं भणितव्यं हर हर इति मोह-स्वभाव· ।
प-बीजम् इ-मण्डितञ्च पि-श्च वर्णः सर्वतथताग्रह-नष्टम् ।
स-कार इ-युक्तो हि सिह-भक्षित-मन्त्रः ।

पहन्तइ बीओ, मन निन्नाओ किअओ ॥
सवरोअ आरु वचजुन्त[1], भज्जइ मन्तअ[2] आलु ॥
मभिन्नि हाभिन्नि, भणिअब्भ हर हर इइ, मोअ सहाअ ॥
पबीओइ मण्डिअओ, पिअवण, सब्भ तथअ गहनट्ठ ॥
सआरुइ जुत्तइ, सिह भखइ अमन्त[3] ॥

1 A N जुत्त   2 N मन्त्रअ
3 N. भहाखइअमान्त

pa sdehı mthah yı sa bon nı /
yıd kyı sa ba ı tog med byed /
sa mthahı ā yı ge ldan pa /
thaı pahı bśes nı ı tog pa ho /
ma gñıs ha gñıs bı jod paı bya /
ı mons pahı ıan bshın hphı og cın hphı og /

pa yi sa bon a yig i gyan /
pha nags kun ñams gzun de ñid /
śa yi yi ges i dan ldan /
sen ge za ba yi ni snags /

NOTES

ninnāo—ninnāu—nirjñāta
kia—kita
भज्जइ—Passive, third person, singular number, present tense
mantaaālu—mantraka jāla.
Read इइ for इइ
इइ—इति
moa—moha
अ = च—And
वण = वर्ण
tathaa—tathatā
gaha—graha
siha—sīha—simha
bhakhaia—bhaksita

तमन्तोइ पुनुइ अमर ओअत्ति ॥
पहन्तो अआरइ भदअ बिनु मउडइ लगुघु कारण मरइअपूप ॥
सआरो भिन्नि सर उ सइअचारइ पुबुभ पडिअरु ॥
सट्ठइअओ बीओ मसानु ॥
तहन्तइ अकुखरु इ जुत्तइओ निस्सहाव सबुभ ॥

त-मन्त्रो हि पुनर्हि अमरोत्पत्तिः ।
प-स्यान्तम् अ-कारेण भृतकम्, बिन्दुर्मुकुटे लगतु, कारणं मरविकल्पः ।
स-कारो द्वितीय-स्वरश्च सहितचारी, पूर्वपरिकरः ।
श-स्थितश्च बीजं श्मशानम् ।
त-स्यान्त हि अक्षरम् इ-युक्तक निःस्वभावः सर्वः ।

तमन्तोइ पुनुइ, अमरओ अन्ति ।
पहन्तो अआरइ अद्अ ॥
बिणुमउ डइ लग्घु , कुविण[1]मरइ अप्य[2] ॥
सआरो भिन्नि सरउ सइ अचारइ, पुब्भ[3] पडिअरु ॥
सठ्ठइ अओ बीओ मसानु ॥
तहन्तइ अक्खरु ।
इञुत्तोइओ, निस्सहाव सब्भ ॥

1 N कुविन 2. A. N ०अप्प
3 A. N. पुब्भ

tahı snags slaı yan hchı med shye /
pa mthah a yı yı ges dgan /
thıg le cod pan la ıeg paho /
ıgyu la hchı ba ıtog pa yın /
ra yıg dbyans gnıs bıjod phyıı ıqyan /
snon du hgıog paı byed pa ho /
śa gnas sa bon duı khıol de /
ta mthah ı dan ldan pa nı /
thams cad ıan bshın med pa ho /

NOTES

punu—puna(r)
bhadaa—bhrtaka —Filled with
bınu—bınnu—bındu
mauda—makuta
मउडइ—Loc singular
लग्घु—Imperatıve, third person, singular number
Read कारण for कुविण Tıb rgyu
maraıappa—mara vıkalpa
saıacāraı—sahıtacārī
pubbha—puvva—pūrva Here ıt refers to स
padıaru—parıkara In the East Bengal dıalect ड ıs pronounced as ड़ and vıce versa
sa—śa—This shows that the pronuncıatıon of स ıs ıdentıcal with that of श As a descendant of मागधी the श sound only retaıns ın Bengalı

masānu—śmaśāna
juttaio—juttau—yuktaka
nissahāva—nihsvabhāva—want of property = शून्य

पवग्गहन्तोइ असर पुण्णिअओ मना दुसट्ठह महग्गहनु ॥
न उ आसअनु उपत्तइ विअक्क ॥
पवग्गह भिन्नि बीओ आलग्गु सेसइ
चिन्नट्ठइओ साधइओइ अपहअहानु ॥
त रइ दुइक्खरु भुयनमन्तु बीअनु ॥

प-वर्गस्यान्तं हि (बीजम्) अ-स्वर-पूर्णांकित मनसो दुष्टस्य महाग्रहणम् ।
न-(अक्षरम्) उ-आसनम् उत्पातयति वितर्कम् ।
पवर्गस्य द्वितीय बीजम्, आ-(अक्षरम्) लगतु शीर्षे चिह्न-स्थितम्
(तत्) साध्यबोधि-(मन्त्रः), (तत्) अपान ।
त-(अक्षरम्) र-(अक्षरम्) हि द्व्यक्षरं भुवन-मन्त्रो भीषण ।

पवहन्तोइ असर पुण्णि अओ मनादु सठ्ठइ, महहनु ॥
नउ आस अनु, उपत्रइ विअक्क ॥
सवह हइ भिन्नि बीओ, आलग्गु, मेसइ[1] चिन्न ठ्ठइओ ,
सावइ ओइ, अपह[2] अहानु ॥
तरइ द्वइ क्खरु[3] , भुयनमान्तु, बीअनु ॥

1 A N. सेसइ 2 N. अवइ
3 N. क्खरु

pa sdehi mthah ma i dbyans ldan /
sdan bahi yid ni hdzin chen po /
na yig u stan rtog kun sel /
pa sdehi gñis pahi sa bon ni /
ā yig mgor reg thig le gnas /
byaṅ chub sgrub pa yi ni sṅags /

thu du sel bahi ilun yis so /
ta dan ra yi yi ges gnis /
sa ni hjigs pai byed snags so /

NOTES

Read पवग्गहन्तोइ for पवहन्तोइ Tib pa sdehi mthah ma
पवग्गहन्तो—The last letter of the प class—i e , म
punniao—punniau—pūrnikita
मना—Abl singular
Read दुसट्ठह for दु सट्ठइ
dusattha—dusta
दुसट्ठह—Gen singular
Read महगहनु for महहनु Tib hdzin chen po
mahagahanu—mahāgrahana
 āsaanu—āsana—This is an extended form
Read उपत्तइ for उपवइ which gives no sense
upattai—uppattai—utpātayati
viakka—vitarka
Read पवग्गह for सवह इइ Tib pa sdehi
पवग्गह भिन्नि बीओ—The second bīja of the प class—i e , फ
लग्गु—Imperative, third person, singular number
sesa—śirsa—II P § 40
सेसइ—Loc singular
cinna—cihna
Read साधइ for सावइ Tib sgrub pa
sādhai—sādhaia—sādhya Pischel § 594
साधइओइ—साध्यबोधि—(मन्त्र)
apahaahānu—apāna—This is an extended form अपान is one of the five vital airs that goes downwards and out at the anus
Read हइक्खरु for हइ क्खरु
हइक्खरु—Combination of हइ (—हि) and अक्खरु (—अक्षर)
bhuyana—bhuana—bhuvana
Read भन्नु for भान्नु
bīanu—bhīhanu—bhīsana Pischel § 263

प र अ विक्क बोओ तयइसइ उद्देअ अविडव णासु ॥
य अन्तइ दसर कमइअओ जान पइत्तु ॥
ण यासट्ठइओ बीओ एकण्णाहरण जुगइ जानउ नासु ॥
स अ पुत्तइअओ ससउ उकय नाहनु ॥

प-र अ-एकबीजं त्रयस्त्रिशदुद्वेग-खेद-नाश ।
य-अन्त हि दस्र क्रमिकश्च ज्ञानं पवित्रम् ।
ण-(अक्षरम्) आसंस्थितं बीजम् ए-(कार)-
कर्णाभरण योग्यज्ञानस्य नाश ।
स-(अक्षरम्) अ-(कार) पूर्तकश्च श्वासस्य प्रसरण-नाशनम् ।

परअ[1] विक्क बीओ, तयइ सइ, इेअउ अविटवणोसु[2] ॥
यमन्तइ दसर कमइ अओ , जाण[3] पइत्तु[4] ॥
णया सठ्ठइओ[5] बीओ, एकण्ण हरण[6] ।
जुनइ[7] जाउ नासु ॥
सअपुत्रइअओ[8], सस उउ केयनाहनु ॥

1	N	पर	5	N	सवइओ
2	N	अवीडव णाद्य	6	N.	एकर्णहरण.
3	N	जन	7	N	जुइ.
4.	A N	पइत्तु	8	N	सअपुतयीअओ.

pa ıa a yı sa bon gcıg /
sum cu ı tsa gsum skyo dub hjoms /
ya sdehı mthah ma ıım nan pa /
ye śes kyı nı dag byed do /
na yı hgı am gnas sa bon nı /
e yı rna baı ı gyan pa ho /
ı nal hbyoı pa yı mı śes hjoms /
sa yıg a yı yı ges dgaṅ /
dbugs hchad pa nı ñams paı byed /

NOTES

vıkka—ıkka—eka—In एक the accent ıs on ए In the Prakrıt, ए ıs a sımple vowel and ıs also short This fact ıs emphasızed by doublıng the

following consonant, so that the original quantity of the Sanskrit word is fully preserved
tayaisa—trayastrimśat
Read उद्देअ for देअउ as the latter does not give any sense
uddea—udvega
अविडव = खेद, Tib dub (pa) In the देशीनाममाला, I 21, we find the word अवडियम् meaning खिन्नम्
Read अन्तइ for मन्तइ as अ and म are often confused
dasara—dasra—The Aśvins—then it signifies the number 'two' The Bengali words, दोसर (=second, a supporter) and दोसरा (=second, second day of the month) (Hindi, दुसरा) come from Skt दस्र, through the intermediate stage दसर तेसर, तेसरा (third, third day of the month), चौसर (fourth), etc, owe their affix सर to दोसर (—दसर—दस्र) where it is legitimate Dr S K Chatterji in ODB, p 700, derives the affix सर (moving) from Skt —सृ But I differ from him as the affix with its meaning 'moving' is not at all suitable to the cases like एकसर, दोसर, दोसरा, तेसर, तेसरा, etc R Hoernle in his Gaudian Grammar § 271, derives this from सृत (=moved) But his derivation is philologically absurd and has rightly been discarded by Dr Chatterji (ODB, p 701)
य अन्तइ दसर—Two ending letters of the य class—i e, ल and व
kramaia—kramika—that which comes from in regular succession
paittu—pavitra
yāsatthaio—āsamsthita
Read जुगइ for जुनइ as न and ग are often confused Tib rnal hbyor pa
jugai—yogi(n)
jāna—ajñāna Here the initial अ is dropped Tib mi śes
जानउ (=अजानउ)—जानहु—which appears to be a weakening of हो So this form is Gen singular
sasa—śvāsa
sasau—sasahu—sasaho—Gen singular
ukaya—ukkaa—This is a देशी word, meaning 'extension'—**पाइअसद्दमहण्णवो,** p 174
nāhanu—nāśana

न मन्तइ तिन्नि बाण सिरइ ओसइअओ निवड्डिअ
धम्म अधम्म सरूअ ॥
धेय जोवइ धानअ मन्त सरूअ सहाअ ॥
तहन्तइ गहइअओ नइर नइ भाइ अभाइ ।
पवनह बिन्नि बेओ जालनए मोअहाउ ।
स आरु इसर भिन्नअओ सिहमहिसज नासु ॥

न-मन्त्रो हि तृतयिस्वरेण शिरासि भूषितश्च निर्वर्तितं धर्माधर्म-स्वरूपम् ।
ध्येय-योगी ध्यानक-मन्त्रः स्वरूप स्वभाव ।
त-स्यान्त हि (बीजम्) गृहीतश्च, नगरमिव भात्यभावः ।
पवनस्य द्वितयि बजिम् (तेन) ज्वालनीयो मोह-भावः ।
स-कार इ स्वर-भिन्नकश्च सिह-महिषक-नाशः ।

नमन्तइ, तिन्नि बाण सिरहओ सइअओ ,
निवडिअ धम्म[1] अधम्म[2] सरूअ ॥
धयजोवइ[3] धान अमन्त सरूअ सहाअ ॥
तहन्तइ गहइ अओ , नइर[4] भाइअ भाइ ॥
पवनइ बिन्नि बेओ , जालनअ मोअहाउ,
न आरूइ सरभिन्नअओ सिहमहिसअ[5] आसु ॥

1 N. धमा. 2 N. अधर्म
3 A. N धेय०. 4 N ad नइ after नइर
5. N सिह०

na[1] yi snags gsum mgo la phyin /
chos dan chos yin spon ran bshin /
bsam gtan snags kyi ran bshin no /
ta sdehi mthah ma bzun bya ste /
gron khyer ltar snan dnos pa med /

1 X ma

pa sdehi gñis pahi sa bon ni /
gti mug ıan bshin hbaı ba ho /
sa yig ı yı yı ges dbye /
sen ge ma he hjoms pa ho /

NOTES

सिरइ—Loc singular
osaıa—usaıa—husaıa—hūsaıa—bhūsita
nıvadıa—nıvatıa—nıvatthia—nıvartıta—Removed, suppressed
dheya—dhyeya—Fit for meditation
jovaı—joaı—jogaı—yogi(n)
dhānaa—dhyānaka—Meditation
sarūa—svarūpa = निर्वाण In the हेवज्रतन्त्र we find—

तस्मात सहज जगत् सर्व सहज स्वरूपमुच्यते ।
स्वरूपमेव निर्वाण विशुद्धाकारचेतसा ॥

naıra—nayara—naara—nagara—In the mystic language, नगर means 'the objects of senses' (रूपादिविषय)—ACV com 10
नइ = इव—SBC, p 279 Tib ltar नइ, नाइ and नावइ (=इव)—derive from—rt ज्ञा (=to know) णापुपइ (rt, ज्ञा)—णापइ—णावइ, नावइ—नाअइ—नाइ—नइ In the secondary sense, rt ज्ञा (=to know) is also used in the sense of इव (like) cf तस्य मुख चन्द्र जानामि—i e, his face is like the moon जणि and जणु (=इव) also derive from the same root
bhāı—bhātı—Present tense, third person, singular number
abhāı—abhāva
पवनह—i e, प वर्गस्य—Of the प class
beo—bio—bīu—bīja
jālanae—jvālanīya
hāu—bhāva
siha—sīha—simha—Emblem of वैरोचन and symbolizes bravery
mahısa—mahısa—Emblem of यम and symbolizes power
Read नासु for श्रासु as श्र and न are often confused
nāsu—nāśa—Destruction

रइ सट्टइअओ सअलसूस जुइनि रज्जु ॥
पहन्तइ अ ऊसइअओ माइवइ सबूभसूसत्त ॥
धरइ बीओस ऊसइउ उआर लहतत्त जानु ॥
एअं पअ चउअद्दस ह मअरक्कु सबूभ सत्तह अजानु ॥

रवि-संस्थितञ्च (बीजम्) सकलस्य योगिनीराजः ।
प-स्यान्त हि (बीजम्) अ-(स्वर)-भूषितञ्च,
(तेन) मायावी सर्वसुसत्त्वः (निगृहीतः) ।
धराया बीजस्य भूषयिता उ-कारः, (एवंविधं बीजम्) लब्धतन्त्रज्ञानम् ।
एवं पदानि चतुर्दश हि मारकः सर्वसत्त्वस्याज्ञानस्य ।

रइ सट्ट अओ[1], सअलस्सु जुइनि रज्जु ॥
पहन्तइ, अऊसइ अओ[2] माइरइ सब्भ सुसब्भु[3] ॥
धरइ, बीओ[4] सऊसइ उउ आर, लद्दतन्त्र[5] जानु ॥
एअ पओ चउओद्दसह, मअरक्कु सब्भ सत्तह अजानु ॥

1 N सट्टन्तओ　　3 A N ०सुसत्त
2 N ऊसइक्काओ　　4 N. बीओओ
5 A N ०तत्त

ñi mai ran ni gnas pa ni /
rnal hbyor ma kun rgyal po ho /
pa sleh mthah ma a dbyans rgyan /
sgyu mai sems can kun nes hdzin /
hdzin pahi sa bon a yig rgyan /
de kho na yi ye śes thob /
de ltar rkan pa bcu bshi po /
sems can kun gyi mi śes gsod //

NOTES

Read सट्टइअओ for सट्ट अओ
sattaia—samsthita—II P § 867
सअलस्स—Gen singular of सअल (—सकल)
रज्जु—The shortening of आ requires the doubling of ज in compensation
ūsaia—hūsaia—bhūsita
Read माइवइ for माइरइ
māivai—māyāvi(n)
धरइ—Gen singular of धरा
बीओस—Gen singulâr of बीओ (—बीज)
ūsaiu—hūsaiu—bhūsayiti

ladda—laddha—labdha—Received
cauaddasa—caturdaśa , cf Bengali, চৌদ্দ
হু—a particle used for emphasizing a preceding word

X

क मज्ज बेओ र यसनु अग्गनि जावनि धम्मु ।
तिअ असूस बिन्नि मत्थओ ॥
तसूस बिन्नक्खरु इसर जुत्तओ तिथउ जुजोउ न्नट्ट ॥
तआर बोअनो ।
तवग्गसूस चउत्थथिअ अ जुत्तइअओ धारनु बोइ अनन्तु ॥

क-मध्य-बीजं र-आसनम् अग्र एव यापनधर्मः ।
तृतीयमस्य बिन्दु-मस्तञ्च ।
तस्य द्वितीयाक्षरम् इ-स्वर-युक्तञ्च (तेन) तीर्थिक-योगश्च नष्टः ।
त-कारो बोधनम् ।
त-वर्गस्य चतुर्थस्थितम् (बीजम्) आ-युक्तकञ्च धारणी बोधिरनन्ता ।

कमज्ज बेओ, रय सनु, अग्गनि जावनि धम्मु,
तिओ असस[1] बिन्नि मन्थओ[2] ॥
तसूस बिन्नक्खरु, इसरजुत्तओ । थितउ जुजोउन्नट्ट[3] ॥
तआ तवो अनो[4] , तव हहसूस ।
चउत्थथिओ, अपुत्तइ अओ[5] , धाअनु आइ[6] अनत्तु[7] ॥

1 N आसूस
2. A N मत्थओ
3 N जोओउन्नउ
4 A N तआर बोअनो
5. A N. अजुत्तोइअओ
6 A N बोइ
7. A N अनन्तु.

ka sdehı dbus na ıa stan can /
gsum dehı mgo la thıg le sbyın /
theg pa mchog gı chos can no /
ta sdehı gñıs pahı yı ge nı /
ı yı dbyaṅs dan ldan-pa ho /

mu stegs ı nal hbyoı ñams byed paho |
ta yıg ı togs paı byed pa ho |
ta sdehı bshıı gnas ā dan ldaı |
byan chub mthah med hdzın pa ho |

NOTES

yasanu—āsana
agga—agra—Foremost, first
नि=एव (ındeed)—SBC, p 144
jāvanı—yāpana—The name of a partıcular Jaına sect —भद्रबाहुचरित्र
tıa—tīa—tııa—tıtīya Pıschel § 165.
अस्स—Gen sıngular of the pronoun इदम् ın Masc gender Here ıt refers to the क class
bınnı—bınnu—bındu
तस्स—Gen sıngular of the pronoun तद् ın Masc. gender. Here ıt refers to the क class
बिन्नक्खरु—Combınatıon of बिन्नि (—द्वि) and अक्खरु (—अक्षर)
तस्स बिन्नक्खरु—ı e, ख
Read—तित्थउ for थितउ
tıthau—tīrthıka—Non Buddhısts
jujo—yoga
उ—And
nnatta—nasta—Doublıng of न ıs due to the accent
boano—bohana—bodhana
Read तवग्गस्स तव इहस्स Tıb ta sdehı
thıa—sthıta
तवग्गस्स चउत्थथिअ—The fourth letter of the त class—ı e, ध
a—ā Tıb ā.
juttaıa—juttaya—juttaa—yuktaka
तवग्गस्स जुत्तइअ—ı e, धा
Read धारनु for धाअनु as अ and र are sometımes confused Tıb hdzın pa
dhāranu—dhāraṇī
boı—bohı—bodhı
anantu—anantā—आ of femınınes ıs shortened here

र ठिअ तिन्नि बाण उसिअअ' सकलइ जुइनि हद्दउ ॥
ण मन्तोइ इ उसइअओ जुवनि मग्ग ॥
सुम्भनि मन्तपअउ भिन्नि भणिअब्भं छय पउ बोहनु तत्तु ॥
तथा सुम्भे मन्तु जुवणि पूअ सरूअ ॥
हन मन्तो भिन्नि भणिअब्भं खुद्दउ जायनि नस्स ॥

र-स्थितं (बीजम्) तृतीयस्वरभूषितक सकलो हि
(रि-मन्त्रः) योगिनी-हर्ता ।
न-मन्त्रो हि इ-भूषितश्च योगिनी-मार्गः ।
सुम्भनि-मन्त्र-पदञ्च द्विर्भणितव्यम्-षट्पदं बोधन-तत्त्वम् ।
तथा सुम्भे-मन्त्रो योगिनी-पूजा-स्वरूपम् ।
हन-मन्त्र-(पदम्) द्विर्भणितव्य क्षुद्रक-यापन-नाशः ।

रथिओ, तिन्नि बाण उसिअअं , सकलइ जुइनि-हदद्उ[1] ॥
णमन्तोइ , इउसइअओ , जुवनि[2] मग्ग ॥
सुँभनिमन्त[3] पअउ भिन्नि भणिअब्भं । ययउ[4] बोहनु तत्त[5] ॥
तथो सुभे सन्तु[6] जुवणि पूअसरुअ ॥
हनमन्तो भिन्निभणअब्भं खुद्दहउ जाअनि[7] नस्स ॥

1	A	N	हदद्अउ	4	A	N	छयपउ
2	N		जुव	5.	N		तत्त.
3.	A	N	छुम्भ०	6	A	N	मन्तु

7. A N जायनि

ra gnas pa la dbyans gsum rgyan /
rnal hbyor ma hun hchan ba ho /
na snags ri yig gis rgyan paho /
rnal hbyor ma rnams kyi lam mo /
sum bha na yi tshig rkan ste /
lan gñis su ni brjod par bya /
tshig drug rtogs pahi de ñid do /
de bshin du ni sum bhahi snags /
rnal hbyor ma yi mchod ran bshin /
ha nahi snags ni lan gñis brjod /
sdan bahi theg pa ñams par byed /

NOTES

Read ठिअ for थिअ Tib gnas pa
ṭhia—sthita
तिन्नि = तृतीय
बाण = स्वर—Vowel

haddau—hattau—hattu—harti
na—na Tib na snags
magga—mārga
paa—pada
उ—And
छय—Six It is a MB form
pau—pada
bohanu—bodhana
Read तथा for तथो which gives no sense
मन्तु = मन्त्र
सुभनि मन्त and सुभे मन्तु—cf सुम्भनिसुम्भे—SM, p 435
pūa—pūja—आ of feminines is shortened here
हन मन्तो—cf सम्भनिसुम्भे हन हन प्राणान्—SM, p 435
Read भणिअव्व for भणअव्व
भणिअव्व = भणितव्यम्
Read खुड्डउ for खुदहउ, because द and ड are sometimes confused
khuddau—kṣudraka
jāyani—jāani—yāpana
nassa—nāśa—The shortening of आ has caused the doubling

प र अ एक्कुक्खरु इन्दिजइउ ससूस सहावइ अन्न ॥
ण अ अं पुणु एव्भं बीअइ गुणहइ मन्त ।
स आरु सव्भह नाइनि सन्द ॥
व र सइअओ पव्भतु मन्तु पअ पयट्टइओ गइनसूस ॥
सआरु सट्टइअओ सवरूअ ॥

प-र-अ-एकाक्षरम् इन्द्रियक-स्वस्व-स्वभावो हि अन्यः ।
ण-अ-अ पूर्णमेव बीजं हि गुणस्य हि मन्त्रः ।
स-कारः (तेन) सर्वस्य नाड्येव सन्ना ।
व-(अक्षरम्) र-(कार)-सहितञ्च,
प-वन्मत्रपद् प्रवर्तित गगनस्य ।
स-कार-संस्थितञ्च (बीजम्) सर्वरूपम् ।

परअ एकुखरु[1], इन्दजइ उससस सहावइ अन्न ॥
णअअ' पुणु, एब्भ[2] बीअइ, गुणाहइ मन्त,
सआरू सब्भइ निसन्द ॥
वरसइ अओ, पब्भतु मन्तु पअप्यट्टइओ[3], गइनसस ॥
सआरू सट्टइ अओ, सवरूअ ॥

1 N. एक्कुक्कखरू 2. N. एणं
3. N. पअपडइओ

pa ra a yi yi ye yeig /
dban po ran ran no bo yshan /
na a i yi yi ges dgan /
sa bon hdi mi yon tan snags /
sa yig rtsa kun hdzad pa ho /
la yig ra yi yig rgyan ni /
pa gnas nam mkhah la hjug paho /
sa yi yig gnas kun gyi gzugs /

NOTES

indijaiu—indijaia—indijaya—indijaa—indriyaka
sassa—sva-sva
anna—anya
punu—punna—pūrna
ebbham—evvam—evam—Here ए is a simple vowel and is also short In order to preserve the original quantity of the Sanskrit word, we find the doubling here
Read गुण for गुणा which does not give any sense here
गुणाह—Gen singular
nāi—nādi—nādi
नि=एव (indeed)
sanda—sannā—Motionless
pabbhatu—pa vat
payaṭṭaïo—paaṭṭaiu—paattaia—paattia—pravartita
gaïna—gaana—gagana
गइनसस—Gen singular
sava—savva—sarva , cf Bengali, সব.

यह्नतोइ अ पूरइअओ वाद पराणिअ जानु ॥
न आरु मन्तइ अ पूरइअ बोइ न क्कप्पइ कोवि
तिलउ मत्थस्स दिट्ट
पह्नतइ बीओ मह मधु रूअइ ॥
सवरो अ पूरइअओ जुवणविन्द पआनइ ॥

य-अन्त हि (बीजम्) आ-पूरितञ्च प्राणवायु-ज्ञानम् ।
न-कार मन्त्रो हि आ-पूरितः (तेन) बोधिर्न कल्प्यते कुत्रापि,
(तत्र) तिलक मस्तस्य दृष्टम् ।
प-अन्तं हि बीजं महामधुरूप हि ।
स-परम् आ-पूरितञ्च (तेन) योगिनीवृन्दपदानति ।

पहन्तोइ[1] अपूरअ अओ, वादपव्वाणि अजानु ॥
नआरूमन्तइ । अपूअइ, बोइ नक्कप्पइ कोवितिलउ, पत्थस्सदिट्ट ॥
पहन्तइ बीओ, मह मधुरूअइ । सवरो, अपूरइअओ , जुवण विन्द पआनुइ ॥

1 A N य०

ya sdehı mthah ma a yıs dgan /
ı lun nı sı og gı ye śes so /
na yıg ā yı yı ges dgan /
byan chub gan du mıı tog paho /
thıg le mgo la blta baı bya /
pa sdehı mthah ma sbı an chen gzugs /
sa mthah ā yıs dgan baı bya /
ı nal hbyoı ma yıs tshogs phıog go /

NOTES

pūraıa—pūrıtaka
vāda—vāta
Read पराणिअ for पव्वाणि अ
parānıa—prānıka
वाद पराणिअ = प्राण वायु

Read अ पूरइअ for अपूअइ which does not give any sense here
boi—bohi—bodhi
कप्पइ—Passive, third person, singular number The doubling of क is due to the accent
kovi—ku-vi—kva-api (=क्वापि)
tilau—tilaka
Read मत्थस्स for पत्थस्स Tib mgo
मत्थस्स—Gen singular—Of the head
dditta—dista—The doubling of द is due to the accent
juvana—yogini
vinda—vrnda
paānai—padānati

पह्न्तइ अ अंसरओ मुअड मण्डइअओ
सब्भहो धम्मु देइ सरूअ ॥
सअरु सुधम्मु अजानह णिग्गउ ।
चे छ मन्तु बोइसत्त गइअओ अनुअत्ति ॥
तमज्जट्टइअओ बोओ द न भाइ नत्थ ॥

प-स्यान्त हि (बीजम्) आ-(युक्तम्) अ-स्वरक-मुकुट-
मण्डितञ्च सर्वस्य धर्मदेय-स्वरूपम् ।
स-कारः सुधर्मः, अज्ञानस्य निग्रहः ।
चे-छ-मन्त्रो बोधिसत्त्वः (तेन) गमिता च (संसारे) अनुत्पत्तिः ।
त-मध्य स्थितञ्च बीजं द-(अक्षरम्) (तेन) न भाति अनर्थ ।

पह्न्तइ अअ मरओ[1] मुअड मण्ड अओ ,
सब्भहो धम्मु मेइ सरूअ ॥
सअरू, सधम्मु अजानइ, णिग्गउ ।
च्छे मन्तु, बोइसत्त, गइ अओ, अनु अन्ति ॥
तमज्झट्टइअओ, बीओ, दनभाइनत्थ ॥

1 A N. ०सरओ

pa mthah ā dan ldan pa la |
am gı cod pan la ı gyan paho |
chos kun gyı nı sbyın ı an bshın |
sa yıg dam chos mı śes gsod |
tse tsha snags byan chub sems dpaho |
son ba hkhoı baı skye ba med |
ťa sdehı dbus gnas sa bon nı |
da nı don med pa snan baho |

Notes

पह्नन्त—The last letter of the प class—ı e , म
a—ā Tıb ā
पह्नन्तइ अ—ı e , मा
sarao—saraɑ—svaraka—Vowel
muadā—mukuta
Read मण्डइअओ for मण्ड अओ
mandaıa—mandıta
सव्वमह्नो—Gen sıngular
Read देइ for मेइ Tıb sbyın
deı—deıa—deya
aru—āru—kāra
nıggau—nıggahu—nıggaha—nıgraha
Read चे छ for च्छे Tıb tse tsha
boısatta—bodhı sattva
gaıa—gavıa गविँअ—gamıta (—gamıtī)—आ of femınınes ıs shortened here
Read अनुअत्ति for अनु अत्ति
anuattı—anutpattı
तमज्भट्टइअ—The mıddle letter of the त class—ı e , द
द—The mıddle bīja of the त c'ass
bhāı—bhātı
nattha—anartha—Inıtıal अ ıs dropped here

न इ सजोइ निस्सेस लोअ मरत्तु ॥
क्रो मन्तो क्रम्म ससारछेत्तु अ ॥
ध बेओ धलनु सबूभहइ सत्तहइ निपूपपञ्चु ॥
मू बीओ मूडउ लोअसबूभह कम्मु ॥
एअं सह चउपइ मन्तु चक्कु नाडइअ उअत्ति इच्छइ
जइ जइ जइअओ कम्म कुम्म ॥

न-(अक्षरम्) इ-संयोगि निःशेषलोकमरत्वम् ।
क्रो-मन्त्र आक्रमः संसारछेत्ता च ।
ध-बीज दलन सर्वस्य हि सत्त्वस्य हि निष्प्रपञ्चम् ।
मू-बीजं मूढञ्च लोकस्य सर्वस्य कर्म ।
एव सहचतुष्पदीमन्त्रश्चक्रनाडिकोत्पत्तीत्यादिः,
जयी जयी यदा च कर्म-कुम्भ· ।

नइ स जोइ, निस्सेस लोअ[1] मरत्तु[2] ॥
क्रोमन्तो क्रुम्म ससारच्छेन्तुअ[3] ॥
धबेओ[4], धलनु[5] सबूभहइ सत्तहइ[6], निपपूपञ्चु[7] ॥
मूबीओ[8], मूडउलोअ[9] सबूभह कम्मु ॥
एअम्म[10] धत्र उपइ मन्तु। चक्कु, नाडइअ उअन्ति।
इच्छइ, जह जइ, इ[11] अओ कुम्म कम्मु ॥

1. N रोज
2. N. मरन्तु
3 A N ०च्छेत्तअं
4. N पूबेओ
5 N धरवु.
6 N omits it
7 N. निपपञ्च
8 N सुबीयो
9 N सुइडरोअ
10. N एअसूस
11 A. N जइ

na la ı dan ldan pa ste /
hJıg ı ten ma lus hchı ba ñıd /
kro snags gnon pas hkhoı ba gcod /
dha yı sa bon hgro kun hjoms /

spros pa med pai byed pa ho /
mū yi yi ge sa bon ni /
mons pahi hjg rten kun gyi las /
de ltar byed bcas tshig bcu bshi /
rtsa yi hkhor lo yi ni mthaho /
bum pa can la sogs pahi las //

NOTES

sajoi—samyogi
न इ सजोइ—i e, नि
nissesa—nihśeṣa
marattu—maratva—Mortality
kramma—ākrama Tib gnon pa
sasāra—samsāra
Read छेत्तु च for छेत्तुच
chettu—chetti
च—And
dhalanu—dalana—Destruction
nippapaccu—nisprapañca
mūda—mūdha
उ—And
Read एम सह for एवम्ह Tib de ltar byed bcas
एम =एवम्
सह—With
Read चउपइ together
चउपइ=चतुष्पदी
nādaia—nādikā
icchai—icchāi—ityādi
jaï—jayi(n)
jaia—jaiā—yada
Read कम्म for कुम्म
कम्म=कर्म
Read कुम्भ for कम्भु
kumma—kumbha
कम्म कुम्म (=कर्म कुम्भ)—There are two kinds of water pots required in Buddhist religious services—one is called the कर्म-कुम्भ and the other विजय-कुम्भ—S Das, Tibetan-English Dictionary, p 874

XI

ति मन्तोइ सहज सरूअ ॥

उप्पकम्म विसेस ह सव्भ चक्क ॥

दट्ठाकराइनो मन्तु जगतु कम्म सहाओ ॥

म मन्त हा मन्त मुद्दइअ मन्त कन्नु सहाओ ॥

ति-मन्त्रो हि सहज-स्वरूपम् उपकर्मविशेषो हि सर्वचक्रम् ।
दष्ट्राकरालिनी-मन्त्रो जगतां कर्म-स्वभावः ।
म-मन्त्रो हा-मन्त्रो मुद्रिका-मन्त्रः कर्ण-स्वभावः ।

त्तिमोन्तोइ[1] सइजअ रूअ,
उप्पकम्म[2] विसेसह सव्भ चक्क ॥
दट्ठकराइ नीमन्त ण जातु, कम्मु[3] सहाओ ॥
ममत्र[4] हामत्र,[5] मुद्दइ अमत्र,[6] कन्नु सुभाओ ॥

1	N	तिमन्तोइ	5	A.	हामन्त
2	N	कर्म		N.	हामत्र.
3	N	कम्म	6.	A	अमन्त
4	A.	ममन्त		N	अमत्र
	N	ममत्र			

dhı snags lhan skyes ıan bshın te /
hkhoı lo yı nı khyad paı gyı /
ñe bahı las ı nams byed-pa ho /
dam stı ā ka ı ā lı yı snags /
hgı o ba ı nams kyı ı aṅ bshin no /
ma snags ha snags mu dı ahı snags /
ı na ba yı nı ı an bshin no /

NOTES

Read सहज for सइज
सहज—The Sahajıyā doctrıne
Read सरूअ for अ रूअ
uppakamma—upakarma—The doublıng of प ıs due to the accent उपकर्म ıs
उपक्रिया—Favouı, oblıgatıon

visesa—visesa
हु—a particle used for emphasizing a preceding word
datthikarāini—damstrākaralini—cf दंष्ट्राकरालिनि—S M, p 435
ग जानु misread for जगनु
जगनु—Gen plural
Read मुद्दइअ for मुदइ
mudaia—muddia—mudrikā
कन्नु—कर्णतारा who accompanies the goddess अष्टभुजा कुरुकुल्ला—cf —

पूर्वे [व] त शून्यत। पर्यन्त कुरुकुल्ला
भगवतीम् अष्टभुजा उत्तरदले
कर्णतारा च ध्यायात् ॥—SM, p 351

सीहेउकअदिअस अग्गमइसि मन्तपउ घानु सरूअ ॥
सअस सिरइ मन्त सरवइ रूअ ॥
सअस भाहवइ मन्त अक्खर सरीउ रूअ ॥
सतसइ मन्तइ इक्कु चक्कु ॥
डाइनमन्त मरउ उअत्ति सहाओ ॥

श्रीहेरुकदेवस्याग्रमहिषि-मन्त्र-पद प्राण-स्वरूपम् ।
सहस्र-शिरे-मन्त्रः स्वरपति-रूपम् ।
सहस्र-बाहवे-मन्त्राक्षरं शरीर-रूपम् ।
शतशो हि मन्त्रेण एकञ्चक्रम् ।
डाकिनी-मन्त्रो मृत्यूत्पत्ति-स्वभावः ।

सीहेउ कअदिअस,[1] अग्ग, मइसि, मन्त्र[2] ।
पउघानु सरूअ ॥ सअस सिरइ, मन्तु[3],
सवरइ रूअ ॥ सत सभाइ वइ मन्त्र[4], अक्खर,
सरीउ, रूअ ॥ सतसइ मन्तइ, इक्कु चक्कु ॥
डाइनमन्त्र[5], मरउ उअन्ति सहाओ ॥

1 N कअदिकस
2 A मन्त
N मन्त्र.
3 A मन्त
4 A मन्त
N मन्त्र
5 A मन्त
N मन्त्र

śrī he ru ka de ba syā gra ma hi sihi /
snags tshig sna yi ran bshin no /
sa ha sra śi re yi snags /
dbyans kyi bdag po yi ni gzugs /
sa ha sra bā ha ba yi /
snags kyi gi ge lus kyi gzugs /
śa ta sahi snags hkhor lo gcig /
mkhah hgro mahi snags hchi ba dan /
skye ba yi ni ran bshin no //

Notes

sī—śrī
heukaa—heruka—This is an extended form
dia—deva
दिव्वस—Gen singular
हेरुक—He is one of the most popular deities of the Buddhist Pantheon His name is generally associated with his śaktis, who embrace the god and remain in Yab yum * He is also worshipped singly and in that case he will have two arms only When represented in Yab yum, he will have two or four arms —BI, p 61
maisi—mahisi—cf श्रीहेरुकदेवस्य अग्रमहिषि—SM, p 435
ghānu—ghrāna—Sense of smelling It is one of the six indriyas (faculties)
saasa—sahassa—sahasra
sirai—śire
सअस सिरइ—cf सहस्स-शिरे—SM, p 435
Read सरवइ for सवरइ
saravaī—svarapati
Read भाहवइ for भाइ वइ
bhāhavaī—bāhave
सअस भाहवइ—cf सहस्स बाहवे—SM, p 435
sarīu—śarīra—II P § 356 Here शरीर represents काय-धातु (sense of touch)
satasa—śataśa(s)
मन्तइ—Inst singular

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* Yab yum—It is a Tibetan word consisting of two particles, 'yab' and 'yum' The word 'Yab' in Tibetan means the honourable father and 'yum' means the honourable mother The combined word, therefore, means the father in the company of the mother, or in her embrace —BI, p 199

इक्कु—The shortening or weakening of ए, necessitates the doubling of क
डाइन = डाकिनी
marau—maratu—marattu—mrtyu
Read उप्पत्ति for उप्पत्ति
uatti—utpatti
मरउ उप्पत्ति सहावो—The nature of birth and death

XII

सहसननइ मन्तु विसअह रूअस्स लअणं ।
जलइततिजसइ मन्तपउ मणह विसउ ।
जालहमुहि पउ कज्जह विस्सउ ॥
पिग्घअलोज्जनी मन्तु चक्खु विजानु ॥
वज्जसरेरउइ मन्तपउ कज्ज विजानु ॥

सहस्रानने-मन्त्रो विषयस्य रूपस्य लगनम् ।
ज्वलिततेजसे-मन्त्र-पद मनसो विषयः ।
ज्वालामुखि-पद कायस्य विषयः ।
पिङ्गललोचने-मन्त्रश्चक्षुर्विज्ञानम् ।
वज्रशरीरे-मन्त्र-पद काय-विज्ञानम् ।

हसननइ[1], मन्तु विमह[2] रुअस्स लअण[3] ।
जल[4] इति जसइ[5], मन्तु पउ ॥ मणइ[6] विसउ,
जालह, मुहि, पउ कज्जह विस्सउ ॥
पिग्घअ लोज्जनी[7], मन्तु , चक् खु विजानु ॥
वज्ज सरेरउइ, मन्तु पउ, कज्ज, विजान ॥

1	N	सहननइ	4	N	जाल.
2	A	N. विसह	5	N	जासइ
3	N	रअणं	6	N	मनइ

7. N रोज्जनी

ha sia na ni yi m snags /
yul gyi gzugs la reg pa ho /
dvā li ta te dza sehi snags /
snags kyi tshig ni yid kyi yul /

dzua la mu khihi tshig lus yul /
pin ga lo tsa na-yi snags /
mig gi rnam par šes pa ho /
ba dzra ša ni re hi snags /
lus kyi rnam par šes pa ho /

NOTES

Read सहसननइ for हसननइ
sahasananai—sahasrānane—cf [शत] सहस्रानने—SM, p 435
Read विसअइ for विसइ
विसअइ—Gen singular
visaa—viSaya—There are six visayas (objective elements) —

(1) रूप धातु (colour)
(2) शब्द-धातु (sound)
(3) गन्ध धातु (odour)
(4) रस-धातु (taste).
(5) स्पृष्टव्य धातु (tangibles)
(6) धर्म धातु or धर्मा (non-sensuous objects)

रूअस्स—Gen singular
laanam—laganam
Read जलइततिजसइ for जल इति जसइ
jalaitatijasai—jvalitatejase—cf ज्वलिततेजसे—SM, p 435
मणइ—Gen singular
visau—visaya
मणइ विसउ—Non sensuous object
jālahamuhi—jvālāmukhi—cf ज्वालामुखि—SM, p 435
kajja—kāya—The shortening has caused the doubling
vissau—viSaya—The doubling is due to the accent
कज्जइ विस्सउ—The object of touch
Read पिग्घअलोज्जनी together
pigghaalojjanī—pigghaalojanai—pigghaalocanai—pingalalocane—cf पिङ्गललोचने SM, p 435
cakkhu—caksu(s)
vijānu—vijñāna—There are six vijñānas (consciousness) —

(1) चक्षुर्विज्ञान धातु (consciousness of vision)
(2) श्रोत्र विज्ञान धातु (consciousness of hearing)
(3) घ्राण विज्ञान धातु (consciousness of smelling)
(4) जिह्वा विज्ञान धातु (consciousness of taste)
(5) काय विज्ञान-धातु (consciousness of touch)
(6) मनो-विज्ञान-धातु (non-sensuous consciousness)

चक्खु विजानु—visual consciousness
vajjasareraü—vajraśarire—cf वज्रशरीरे—SM, p 435
काज्ञ विजानु (काय विज्ञान)—tactile consciousnes

वज्जअ आहन मन्तो घान विस्सउ लअण ॥
मिलइत पउ घान विजान ॥
चिलिए मन्त सरजति विस्सउ ॥
हे मन्त भिन्निभणिअब्भं सद्द विसअओ
सद्दह सरजति भिण्णिइ विजान ॥
एअं मन्त पअ सत्तअ अधइ मिस्सउ
सब्भइ मरण रूअ जनु ॥

वज्रकासन-मन्त्रो घ्राण-विषय-लग्नः ।
मिलित-पद घ्राण-विज्ञानम् ।
चिलिते-मन्त्र. स्वरपति-विषय.
हे-मन्त्र-(पदम्) द्विर्भणितव्य शब्द-विषयश्च
शब्दस्य स्वरपतिः, द्वयस्य विज्ञानम् ।
एवं मन्त्र-पद-सप्तकम् अर्द्धेन मिश्रितं सर्वस्य मरणं रूपं जनुः ।

वज्जअ आहर, मुन्तो, घान, विस्सउ लअण ॥
मिलइत[1], पउ, घान, विजान ॥
चिलिए[2], मन्तु[3] सरजत[4] विस्सउ ॥
हेमन्त भिन्निभणिअब्भ। सद्द विसअओ,
सद्दह, सअजत[5], भिन्निइ[6], विजान। एअं मन्त, पअसत्त[7],
अधइ मिससउ, सबभइ मरणरूअ तनु[8] ॥

1	N	मिरइव	5	N	सरजात
2	N	चिलिय	6	N	भिन्नोइ
3	N	मत्त	7	N	पअसत्तका.
4	N	सरजांत	8	A - N	जन्तु

badzra ā sa ne yi ni snags |
sna yi yul la reg pa ho |
mi li ta yi snags kyi tshig |
sna yi rnam par śes pa ho |
tsi li te yi snags kyi tshig |
dbyans kyi bdag po yi ni lus |
he snags gñis brjod sgra yi yul |
sgra dan dbyans gñis kyi rnam śes |
de ltar snags tshig phyed bcas bdun |
hchi dan skye bo kun gyi gzugs ||

NOTES

Read आह्नन for आह्नर—न and र are often confused
घान विसअ (=घ्राण विषय)—Sense of smelling
milaita—milita—cf मिलित—SM , p 435
घान विजान (=घ्राण विज्ञान)—Consciousness of smelling
Read सरजति for सरजत
sarajati—sarayati—saraati—saravati—svarapati
हे मन्त भिन्निभणिअब्भ—i e , हे हे—cf हे हे—SM , p 435
sadda—sabda
सद्दह—Gen singular
भिस्सिइ—Gen singular
Read सत्तअ for सत्त
sattaa—saptaka
अधइ—Inst singular
Read मिससउ for मिससउ
missau—miśrita
Read जनु for तनु Tib skye bo
janu—janu(s)—Birth

XIII

सवरो षट्ठ सर आह्नो खण्डेन्दुबिन्दु
मुअड मण्डिइओ भिन्निभणिअब्भं वज्रसत्त गुइह्इअ ॥
ख भिन्नि धु भिन्नि मुरु भिन्नि कमह् भाइओ
अप्राणइ सम्मअट्ठ ॥

स-परं षष्ठस्वरासनं खण्डेन्दुबिन्दु-मुकुट-मण्डितम् (बीजम्)-
द्विर्भणितव्यं वज्रसत्त्वो गुह्यकः (=गुह्यक-रूपम्) ।
ख-द्वयं धु-द्वयं मुरु-द्वयं कर्मणो भावश्च प्राणैः समस्थम् ।

सवरो षट्ठ सर, आहनो, खण्डेन्दुबिन्द
मुअड मण्डिइओ, भिन्निभिणिअबुंभं ॥
वज्रसत्त[1] गुइहइअ ॥ ख भिन्नि र भिन्नि
मुरु भिन्नि कमह भाइओ । प्रआणइ सम्म अट्ठ ॥

1. N वज्रसन्तु-

sa mthah dı ug pahı dbyans stan can |
zla dum thıg les mgo la bı gyan |
lan gñıs su nı bı jod paı bya |
ıdo ıje sems dpah gsan bahı gzugs |
kha gñıs dhu gñs mu ıu gñıs |
las ınams kyı nı dnos po ste |
sı og dan mñam du gnas pa ho |

NOTES

maṇḍıo—maṇḍıu—maṇḍıa—maṇḍıya—maṇḍıa—maṇḍıta
सवरो मण्डिइओ—ı e, इँ
guıhaıa—guhyaka Pıschel § 594
वज्रसत्त गुइहइअ—The mystıcal form of वज्रसत्त्व In the mystıc language, वज्र means शून्यता and सत्त्व means ज्ञान (knowledge) So वज्रसत्त्व means 'the knowledge of शून्यता', cf —

वज्रेण शून्यता प्रोक्ता सत्त्वेन ज्ञानमात्रता ।
तादात्म्यमनयो सिद्ध वज्रसत्त्वस्वभावत ॥—AS, p 24

Read धु for र Tıb dhu
ख भिन्नि धु भिन्नि मुरु भिन्नि—ख ख, धु धु and मुरु मुरु,—cf ख ख धु धु धुरु धुरु मुरु मुरु—SM, p 435
kama—kamma—karma, cf Bengalı কাম (work)
कमह—Gen sıngular of कर्मन् where the consonantal base ıs dropped and the vowel base ıs formed
प्रआणइ—Inst plural
sammaattha—samastha—Sımılar

अधते महअ जुइणि पहिअ सिद्धइए
मन्तपउ स अ काअन्त रूअ ॥
दे घ भिन्नि पउ ग्रं भिन्नि पउ हे भिन्नि पउ ह भिन्नि पउ
कोह दशउ अक्खरइ जमधिबोहब्भं ॥

अद्वैते-महायोगिनिपठितसिद्धे-मण्त्रपद तच्च कायान्तरूपम् ।
द्रेँ-धँ-द्वयं पदम्, ग्रं-द्वयं पदम्,
हे-द्वयं पदम्, ह-द्वयं पदम्,—
क्रोध-दशकाक्षराणि यमादि-बोद्धव्यम् ।

अधते, महअ[1] जुइणि, पहि असिद्धइए,
मन्तपउ[2], सअ काअन्त रूअ ॥ ओध[3] भिन्नि पउ,
ग्रं भिन्नि[4] पउ, हे भिन्नि पउ, ह भिन्नि पउ ।
कोह दशउ अक्खरइ । जमधिबोहब्भं ॥

1 N. सअ 3. N उध
2 N ०पउउ 4 N ग्र भिन्नि ग्र भिन्नि

a dvai te mahā yo gi nī /
pa thi ta si ddhehi snags kyi tshig /
de yan lus mthah yi ni gzugs /
dre dha tshig gñis gram tshig gñis /
he yi tshig gñis ha tshig gñis /
khro bcuhi yi ge gśin rje mi /
mthar byed la sogs kyis[1] goi bya /
1 X kyi

NOTES

adhate—advaite
mahaa—mahā
juini—yoginī
pahia—paṭhita
siddhaie—siddhe

अधते सिद्धइए—cf अद्वैते महायोगिनि पठितसिद्धे—SM, p 435

स—Nom singular of the pronoun तद् in Neut gender This form is the successor of the earlier form सो In Masc gender, we find the same form,—cf स यौवन (p 65), स वचन (p 173), स उत्तर (p 175), स विकली (p 256), स प्रबन्ध (p 391)—SK

अ—And

काअन्त—Combination of काअ (—काया) and अन्त In Sanskrit we expect an आ which is shortened here It represents शून्य (void)

Read द्रे ध for ओध Tib dre dha

de—dre dha—dhā

द्रे ध भिन्नि———ह भिन्नि पउ—cf द्रं द्रं धं धं यं यं हे हे ह ह—SM, p 435

koha—krodha

daśau—daśaka

अक्खरइ—Nom plural in Neut gender

जमधि—Combination of जम (—यम) and आधि(—आदि) In Sanskrit we expect an आ which is shortened here

bohabbham—boddhavyam

प वघस्स चउत्थ बीअ इ सिरइ लग्गउ
मे स मन्तो सअलह सद्दि सहाव डाइ ॥
एअं द्वअदस्सउ मन्तपउइ प्रएत सउत पअ लअणं ॥

प-वर्गस्य चतुर्थ-बीजम् ई-(कारः) शिरसि लगतु,
मे-स-मन्त्र—सकलस्य सन्धिः, स्वभावो डाकिनीनाम्।
एवं द्वादशकमन्त्रपदं हि प्रेतसत्त्वपद-लग्नम्।

पवघस्स चउत्थ बीओ[1] इसिरह[2] लग्गउ[3] ॥
सेस[4] मन्तो सअलह[5] सद्दि। सदावडाइ ॥
एअ[6] द्वअ दस्सउ, मन्त्रपउइ,
प्रएत सउत पअ[7] लअण[8] ॥

1. N. चउ बीत्थओ.
2 N इ सिरइ
3 N रग्गउ
4 A N. मेस
5 N सअरइ
6 N एअ
7 N अप
8 N निअण.

pa sdehi bshi pahi sa bon la /
ī yig mgo la rey pa ho /
me sahi snags ni tshigs hun te /
mkhah hgro ma yi ran bshin no /
de ltar snags ni bcu gñis ni /
* * * * //

NOTES

vagha—vagga—varga
प वघस्स चउत्थ बीओ—The fourth bija of the प class—i e, भ
i—ī—ई is shortened here, cf Tib ī yig
सिरइ—Loc singular
लग्गउ—Imperative, third person, singular number Here the double consonant is, perhaps, due to the change of conjugation, rt लग् being regarded as of the 4th class
प वघस्स———लग्गउ—i e, भौ
saddi—sandhi
पवघस्स——सअलह सद्दि—i e, the whole मन्त्र is भौमैस,—cf भौमै हस हस—SM, p 435
डाइ=डाकिनी
dvaadassau—dvādaśaka
दस्सउ (=दशक) —The doubling is due to the accent
praeta—preta
sauta—sattva
laana—lagana—lagna

XIV

हस हस वीरए मन्तपउ छ तथअ बेओ
गुणह् अइनन्त वक्खन । हाआर चउ बावइ
हो अक्कु हु भिन्निभणिअब्भं सत्त अक्खरइ
सूसत्तधाइह चम्मदि ॥

हस-हस-वीरे-मन्त्रपदानि षद् तथता-बीजं गुणस्यानन्तव्याख्यानम् ।
हा-कारश्चतुर्बीजानि, हो-एकम्,
हुँ-द्वयं भणितव्यम्-सप्ताक्षराणि स्वत्व-धातुर्हि चर्मादिः ।

हसह वीरए, मन्तपउ, छतथअ[1] बेओ,
गुण भअइ ॥ ननु, वक्खन्न[2] ॥ हाआर चउ वीवइ,
होअक्कु, हुभिन्निभणिअब्भं, सत्त अक्खरइ,
स्सत्तधाइह, चम्मदि[3] ॥

1 N वतथअ. 2 N वक्खन
3 N चम्मंदि

sa ha dpa ho gcig snags tshig /
dc bshin gśegs drug sa bon te /
yon tan mthah med hchad pa ho /
hā yi sa bon yi ge bshi /
ho gcig hū[1] gñis brjod paṅ bya /
yi ge bdun po lpags sogs[2] khams /
1 X ho 2 X. sog

NOTES

Read हस हस for हसह
vīrae—vīre
हस हस वीरए—cf हस हस वीरे—SM, p 435
छ (—षट्)—six —ODB, p 789
tathaa—tathatā (Truth)—आ is shortened here
bea—bīja—II P § 40
Read गुणह and अइनन्त for गुण भअइ नन्त.
गुणह—Gen singular
aīnanta—ananta
vakkhana—vyākhyāna
हा आर—cf हा हा—SM, p 435
bīva—bīa—bīja—Here is व-श्रुति
बीवइ—Nom plural in Neut gender
अक्कु (=एक)—The weakening of ए necessitates the doubling
हो अक्कु—cf हो हो—SM, p 435
hu—hū
हु भिन्नि—cf. हुँ हुँ—SM, p. 435
satta—sapta—seven
ssatta—svatva—self existence The doubling of स्स is due to the loss of व
dhāi—dhātu (element).—The elements are—(I) Six indriyas (six faculties—

(1) चक्षुर्धातु 'sense of vision', (2) श्रोत्र धातु 'sense of hearing', (3) घ्राण-धातु 'sense of smelling', (4) जिह्वा धातु 'sense of taste', (5) काय धातु 'sense of touch', and (6) मनो धातु 'faculty of intellect'), (II) Six visayas (six kinds of objective elements), and (III) Six vijñānas (six kinds of consciousness)

सुसत्तधाइ—The elements represented in the composition of self-existence

चम्मदि—Combination of चम्म (—चर्म) and आदि In Sanskrit we expect an आ which is shortened Here चर्म is चर्म धातु which is another name for काय धातु (sense of touch)

तिलोअनासनि इअ मन्तो दुट्ठक वाचिअइ ॥

सत सहस एक कोटइ तथअगह परइवाअरइतए ।

सवरअइ ऊसरइ मअइओ खण्डिन्दुबिन्दु उसइअओ ।

एअ ँ उपसमहरउइ मन्त सअलह ह ऊ अँ मन्त सहावइ ॥

एअँ मन्तपउ चउरइ जुवणि उअत्ति जअअ सिद्धइ ॥

त्रैलोक्यनाशनि इति मन्त्रो दुष्टकवाचिको हि ।

शत-सहस्र एककोटि-तथागत-परिवारिते-(मन्त्रः),

स-परकं हि ऊ-स्वरेण मण्डितं (बीजम्)

खण्डेन्दुबिन्दुभूषितश्च, एवम् उपसमाहार्यो मन्त्र·

सकलो हि ह-ऊ-अं-मन्त्र-स्वभावो हि ।

एवं मन्त्रपदानि चत्वारि योगिन्युत्पत्ति-जातसिद्धिः ।

तिलोअ[1] नासनिइअ मन्तो, दुट्ठ कवचिअइ[2] ॥

सतसहस एक बोटइ[3], तथअ गह[4] परइ वाअरइ त ए ।

सवरअइ, ऊसरइ[5], मअइओ, खण्डिन्दुबिन्दउ सइअओ[6] ।

एअँ उस पस हरउइ, मन्त । सअलह[7] । हऊअँ । मन्त[8] सहावइ ॥

एअ मन्तपउ, चउरइ, जुवणि, उअन्ति, अजअ सिद्धइ ॥

1 N त्रिलोमु
2 A. N कवाचिअइ
3 N रोटइ
4. N तथाकागह
5 N. ऊरइस
6 N ०बिन्दु उसइअओ
7 N सअरह
8. A. N मन्त.

tiai lo kya bi nā śahi snags /
sdan ba la ni cho ga ho /
śa ta sa ha sia ko ti /
ta tha ga ta pa ii ba ie /
sa mthah ū yi dbyans kyis spias /
zla bahi dum bu thig les igyan /
de ltai snags kun ñei sdud paho /
ha ū am snags kyi ian bshin /
de ltai snags kyi tshig ni bshi /
rnal hbyor ma skyed dnos giub hgyui //

NOTES

tiloanīsani—trailokyanāśani—cf त्रैलोक्यविनाशनि—S M , p 435
इअ—इति
dutṭhaka—dustaka
vācia—vācika
sata—śata
sahasa—sahassa—sahasra
Read कोटइ for वोटइ Tib ko ti
kotai—koti
tathaagaha—tathaagaa—tathāgata
paraiväaraitae—parivārite—This an extended form
सत सहस परइवाअरइतए—cf शतसहस्रकोटितथागतपरिवारिते—
S M , p 435
maaio—mandita
ऊ सरइ मआइओ—Decorated with the vowel ऊ
खण्डिन्दु—Combination of खण्ड and इन्दु In Sanskrit we expect an ए, which is weakened first into short ए and then into इ
सवरअइ उसइअ—i e , हूँ
Read उपसमहरउइ for उस पस हरउइ which does not give any sense
उपसमहरउइ—Potential participle
हू—a particle used for emphasizing a preceding word
चउरइ—Nom Neut gender
juvani—yoginī
Read उअत्ति for उअन्ति
uatti—utpatti

Read जअअ for अजअ which gives no sense.
jaaa—jāta
siddhai—siddhi.

XV

पुणोहि सवरो पञ्चबाण पासट्ठइअ आसणो
खण्डिन्दुबिन्दु ओसणो विहिना तत्तबीओ ॥
प पासट्ठइअ बीओ पतानइ जुइनिजालु ॥
टअर उद्दीवणो मन्तु ॥

पुनर्हि स-परं पञ्चस्वरपार्श्वस्थितासन
खण्डेन्दुबिन्दुभूषणं विधिना तत्त्वबीजम् ।
प-पार्श्वस्थितबीजं प्रतनोति योगिनीजालम् ।
ट-कार उद्दीपन-मन्त्रः ।

पुणोहि सवरो, पञ्चबाण, पासठ्ठइअ आसणो ।
खण्डिन्दुबिन्द ओसणो[1] विहना, तत्तबीओ ॥
पपा[2] सठ्ठइ बीबीओ[3] । पतारइ[4] जुइनिजालु ॥
फअर[5] उद्दीवणो[6] मन्तु ॥

1	N	ओसनो	4.	N	पटारइ
2	N	पाप	5	N	टअर
3	N.	बीनिओ	6	N.	उदीवणो

slai yan sa mthah dbyans lna pahi /
drin na gnas pahi stan can la /
zla dum thig les brgyan pa ho /
cho gas de kho nahi sa bon /
pa drun gnas pa i nal hbyor mahi /
tshogs ni bskyed pai byed pa ho /
ta yig hbar bar byed pahi snags /

NOTES

osano—usana—ūsana—hūsana—bhūsana
vihinā—Inst singular
Read पासट्ठट्ठ्य for पासट्ठट्ठ
Read बीभो for बीबीभो which gives no sense
Read पतानइ for पतारइ as it makes no sense and न and र are often confused
patānai—pratanoti—produces, creates
Read टभर for फभर Tib ṭa yrg
uddivano—uddipana

सिहरूअए खअ मन्तपउ विनायक, विघसूसनो इअ ॥
गजरूअए ग मन्त सत्तविण्णकअओ ॥
तैलोअउदरए पउ वरहइ धूइ सअलु उअत्ति ॥
समुदमेअले गह भिन्निपउ मन्तु
साजरुमिहउ मन्तअ मेउ ॥

सिंह-रूपे ख.—मन्त्रपदं विनायकविध्वसनमिति ।
गज-रूपे गः—मन्त्रः सत्त्व-विघ्नकरश्च ।
त्रैलोक्योदरे-पद वाराहीदूतिसकलोत्पत्ति' ।
ससुद्रमेखले-'ग्रस'-द्वयपद-मन्त्रः सागरमेखलामन्त्रकमेखला ।

सिहरूअ ए खअ मनुपउ विनाअ[1] कुविघस्सनो इअ ॥
गजरूअ, ए गमन्त, सत्त विण्णकअओ ॥
तैलोअ उदरए पउ वरइह, धूइ सअलु उअन्ति ॥
समुद् मेअले[2] गहभिन्निपउ , मन्तु[3]
साजरु मिहउ, मन्त अमेउ ॥

1. A N विनाय० 2 N मेअरे
3 N मन्त

sin ha ru pe khah snags tshig /
bgegs kyi gtso ba bilug byed paho /
ga dza ru pe gah yi snags /
sems can kun gyi bgegs byed paho /
trai lo kyo da re yi tshig /
rab mchog pha ṅa kun bskyed paho /
sa mu dra me kha la gra ha gñis kyi tshig /
rgya mtsho lta buhi sha rags rgyan /
de ni snags kyi sha rags so /

NOTES

सिहरुअए खअ—cf सिहरूपे ख —SM, p 435
khaa—kha ka—The letter ख
vidhassano—vidhvamsana
इअ—इति
गजरुअए ग—cf गजरूपे ग —SM, p 435
vinna—vighna
तैलोअ उदरए—cf त्रैलोक्योदरे—SM, p 435
Read वरहइ for वरइह
varahaï—vārāhī.
dhūi—dūti
samuda—samudda—samudra.
meale—mehale—mekhale
gaha—grasa.
समुद्र मेषले गह भिन्नि पउ—cf समुद्रमेखले ग्रस ग्रस—SM, p. 435
sājaru—sāyara—sāara—sāgara
mihau—mekhalā—II P § 363
meu—meau—mehau—mekhalā

हुँ फडारु डाइनि प्रभु अ ।
वीरदैतए हुँ मन्तपउ पकेत उअत्ति यह यजउ भिन्निअबूभं ।
एअं सत्तपउ मन्त सबूभ कम्मअ
लोअ जनभोम उअत्ति मन्न हाइ ॥

हुँ-फट्-कारो डाकिनीप्रभुश्च ।
वीराद्वैते-हुँ-मन्त्रपदं प्रकेतोत्पत्तिर्यथा योगश्च विज्ञातव्यम् ।
एवं सप्तपदमन्त्रः सर्वकर्मकलोकज्ञानभूमोत्पत्तिर्मनो जहाति ।

हुँ फडारु, डाइनि, पभूअ ।
वीरद्दैतए हुँ मन्तपउ , पकेत उअत्ति ।
यभे , यजउ[1] भिन्निअब्भ ॥
एअ सत्त पउमन्त, सव्भ कम्मेअ लोअ ।
जन भो मउअन्ति मन्न हाइ ॥

1. A. यजेउ
N यउउ

hum dan phat gyi yi ge ni /
mkhah hgro ma yi khyab bdag go /
bī ra dvai te hum snags tshig /
thabs dan śes rab gñis med las /
tha ma la hdus byas skyes paho /
de ltar rkan pa bdun snags te //

NOTES

फडारु—Combination of फट् and आरु (—कार)
अ—And
vīraddaitae—vīrādvaite—cf वीरादैते हुँ हुँ—SM , p 435.
paketa—praketa—knowledge, perception, appearance
uatti—utpatti.
Read यह for यभे, as the latter does not give any sense
yaha—yathā.
yaja—yoya—yoa—yoga
उ—And
bhinniabbham—bhinnaviyabba, vinnaviyavva—vijñātavyam—Potential participle
jana—jñāna—knowledge
bhoma—bhūma(n)—World.

manna—mana(s)—The doubling is due to the accent ,—Acc singular ,=सकल्प, विकल्प (desire, conception formed in the mind, volition)

हाइ (—हा, 'to remove') =जहाति—Present tense, third person, singular number

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XVI

हुँ हा भिन्नि महापसुमोअनइ पउ ससरउ ॥
योगएसरइत्त मन्त सान्तिरूइनि ॥
डाइनी लोआना वद्धनइ पउ बोइ निभानो लोअ ॥

हुँ-हा-द्वय-महापशुमोहनि-पदं ससारश्च ।
योगेश्वरि त्वम्-मन्त्रः शान्तिरूपिणी ।
डाकिनी-लोकानां वन्दनि-पद बोधिनिभानो लोक ।

हुँ हाभिन्नि, महापसु मोअनइ, पउ ससरउ ॥
योग एसर इत्त मन्त, सान्तिरूइनि ॥
डाइनी लोआना[1] वद्धनइ[2], पउ, बोइ निभानो[3] लोअ[4] ॥

1. A. N. **लोआणा.** 3 N. **मिताणो.**
2. N omits it. 4. N. **रोअ.**

hum hā gnis mahā pa śu mo ho niho /
tshig gi hkhor bahi rmons pa ho /
yo ge śva ri tvam gi snags /
shi ba yi ni gzugs su ho /
ḍā ki nī lo kā nām ba nda nihi tshig /
hjig rten byan chub tu hjug byed /

NOTES

हुँ हा भिन्नि महापसुमोअनइ—cf हुँ हुँ हा हा महापशुमोहनि—SM , p 435

sasara—samsāra

योगएसरइत्त—cf योगीश्वरि त्व—SM , p 436.

sānti—śānti

rūi̇ni—rūpini.
लोश्राना—Gen plural
vaddhanai—vandani
डाइनी लोश्राना वद्धनइ—cf डाकिनीलोकाना वन्दनि—SM, p 436

सत्तकम्मे हुँ फडमन्तपउ चउट्ठीअ दसइअओ ॥
भूतत्तासनइ पउ तीथओजान नासअइ ॥
एअं सत्त मन्तपइ भण्णिअ कम्म करइ ॥

सत्यकर्मणि हुँ फट्-मन्त्रपदं चतुर्थ्यं दर्शितञ्च ।
भूतत्रासनि-पद तीर्थिक-ज्ञानं नाशयति ।
एवं सप्तमन्त्रपदं भिन्नककर्म करोति ।

सत्तकम्मे हु[1] फडमन्तपउ, चउट्ठीअ दसइअओ ॥
भूतन्ता[2] सनइ, पउ, तीथओ जान नसअइ ॥
एअ सत्त मन्तपइ, भणिअ[3] कम्म करइ ॥

1 N. हुँ. 2. N भूता०
3 A N भण्णिअ

sa tya me hum phathi snags kyi tshig /
mthah bshi po ni ston pa ho /
bhūta trā sa na yi tshig /
mu stegs ye śes hjoms pa ho /
de ltar snags tshig bdun pos ni /
las kyi dbye ba byed pa ste //

NOTES

satta—satya
कम्मे—Loc singular
फडमन्तपउ—Combination of फट् and मन्तपउ (— मन्त्रपद)
सत्तकम्मे हुँ फडमन्तपउ—cf. प्रत्ययकारिणि हुँ फट्—SM, p 436

cautthīa—caturthya
ddasaia—darśita—The doubling is due to the accent
bhūtattāsanai—bhūtatrāsani—cf भूतत्रासनि—SM, p 436
tīthao—tīthau—tīrthika—Non Buddhist, such as the followers of Brahminism or Jainism
jāna—jñāna
नासच्छ—Present tense, third person, singular number
paī—pada
bhannia—bhinnaka
करइ—Present tense, third person, singular

XVII

पह्न्तो सवरो अ जुत्तोइ यह्न्तो ईसर जुत्तउ ।
एओ नह्न्तो रेओ पह्न्तो सिद्धे पउ विद्ये पउ स्वरि मन्तो ।
प पासउ ट बोओ हु खण्डिन्दुबिन्दु ओसन्नो
पुणोवि भणिअब्भं ॥

प-(कार)-स्यान्तं स-परम् अ-युक्त हि य-(कार)-
स्यान्तम् ई-स्वर-युक्तश्च ।
एवं न-(कार)-स्यान्तं रेफ-(युक्तम्), प-(कार)-स्यान्त
सिद्धे-पद विद्येपदम्—श्वरि-मन्त्रः ।
प-(कार)-पार्श्वश्च ट-बीजं हुः खण्डेन्दुबिन्दु-भूषणः,
पुनरपि भाणितव्यम् ।

पह्न्तो, सवरो अजुत्तइ[1], यह्न्तो, ईसजुत्तउ, एओ ।
नह्न्तो, रेओ , पह्न्तो , सिद्धे पउ, विद्ये पउ ।
स्वरिमन्तो , पपासउ, टबीओ, हु खण्डिन्दुबिन्दओ ।
सन्नो, पुणो विभंणिअब्भं ।

1 N. अजुत्तोइ

pa mthah sa mthah a dan ldan /
ya mthah ī yi dbyans dan bcas /

yig na mthah na ı a yig dan /
pa mthah dan sid[1] dhehı tshıg /
bıd dyehı tshıg dan śva ıihı snags /
pa dı un ma dan ta sa boṅ /
hum la zla dum thıg les brgyan /
bshyaı la yan nı bıjod paı bya /

1 X sen

NOTES

Read ईसर for ईस
ईसर—The vowel ई
eo—eu—eva, evam—Thus Cf Old German, eo
reo—reu—rea—reha—repha
osanno—usana—ūsana—hūsana—bhūsana—The doublıng ıs due to the accent
vı—apı Pıschel § 143
सिद्धे पउ पुणो वि भणिअब्ब—cf परमसिद्धे महाविद्येश्वरि हुँ हुँ फट् हुँ हुँ फट्,—SM p 436

प पासट्ठइओ टआरो हुँ फडारु साहोइ सअउ ॥
एअं मन्तु नाभिट्ठइअ विहिना सधनाओ सह कअओ ॥

प-पार्श्वस्थितः ट-कारो हुँ फट्कारः स्वाहया सह च ।
एवं मन्त्रो नाभिस्थितो विधिना स्वधा-नाम्ना सह कथितः ।

पपासट टईओ,[1] टआरो, हुँ फडारु साहोइ सअउ ॥
एअ मन्तु नाभि ट्ठइअ, विहिना, सधनाओ, सह कअओ[2] ॥

1. A ०ट्ठइओ. 2 N कअउ
N. ०ट्ठइउ

pa dı un gnas dan ta gıg ste /
hum phat dan nı svāhā bcas /
snags hdı lte bar cho ga yıs /
bsgrub bya mın dan bcas par brjod //

NOTES

फडार—combination of फट् and भार (—कार)
साह्वोइ—Inst singular of स्वाहा—cf हुँ हुँ फट् हुँ हुँ फट् स्वाहा—SM, p 236
saa—saha—with Tib bcas
उ—and
vihinā—vidhinā—Inst singular
sadha—svadhā
nāo—nāu—nāva—नावँ—nāma Pischel § 152
kaao—kaau—kahau—kahiu—kahia—kathita

XVIII

इन्दिय विसज न दिक्खदउ न भुअ नइ सत्थानाइ होइ।
सभु पपञ्चु भाअ गहुअओ छडइ मोह पम्मत्थ पविसस॥

इन्द्रियविषयो न दृश्यताम्, न भुजो न हि संस्थानादिर्भवति।
सर्वं प्रपञ्च भावेन गृहीत्वा च छर्दय मोहं परमार्थं प्रविश।

इन्दय विसजन दिक्खदउ, न भ्रअ[3] नइ सत्थान हइ।
सभु पपञ्चुभाअ गहुअओ छुडइ मोह पम्मत्थ पविसस॥

1 N* दिक्खपउ A. N. भुअ

dban pohi yul ni mi lta shin /
phyag dan bshugs tshul la sogs min /
bsgoms pas spros pa kun bzun ste /
gti mug de ni span boi gyis /
* * * * * * * * //

NOTES

Read इन्द्रिय for इन्दय
indiya—indriya
visaja—visaya
दिक्खदउ—Pass Imperative mood, third person, singular number
bhua—bhuja
According to Tib sogs (=आदि) and also for the sake of metre, read सत्थानाइ for सत्थान

satthānāi—samsthānādi

Read ठोइ for इइ, for the sake of metre

hoi—bhavati

sabhu—sabba, savva—sarva

papañcu—prapañca.

bhāa—bhāva—This form is taken here as Inst. singular.

गइञ—This is a gerundial form.

सभु गइञ ओ—And realising all the phenomena (प्रपञ्च) through भाव. Thus it is said—

"भावेन लभ्यते स
भावाधीनमिद जगत ॥"

chadai—chadahi—Imperative mood, second person, singular number

मोह—Acc singular

pammattha—paramārtha

पविस्स (=प्रविश)—Imperative mood, second person, singular number The doubling is entirely due to metre

छडइ पविस्स—Give up illusion and enter into Highest Truth

Metre—सहकारकुसुममञ्जरी

ओजे नयोदश समे पञ्चदश सहकारकुसुममञ्जरी। —छन्दोनुशासन।

—,o—

XIX

रम रम परम महासुह वज्जु प्रज्ञोपायइ सिज्झउ कज्जु।
लोअण करुणा भावहु तुम्म सअल सुरासुर बुद्धहु जिम्म ॥

रमस्व रमस्व परममहासुखवज्रे, प्रज्ञोपायेन सिद्धिः कार्या।
लोकानां करुणां भावय त्वं सकलसुरासुरेषु बद्धो हि यथा।

रम रम परम महासुख[1] वज्जु,[2]प्रज्ञोपायइ सिज्झउ कज्जु[3]।
लोअण करुना[4] भावहु तुम्म, सअल सुरासुर बुद्धहु[5] जिम्म ॥

1. A N. महासुह
2. N वज्ज
3. N कज्ज
4 N करुणा
5. N बद्धहु.

mchog tu bde ba chen pahı ıdo ıje ıol cıg ıol /
śes ıab thabs kyıs dgons pa gıub paı mdzod /
kyıg ıten ınams la khyod kyıs[1] thugs ıje bsgoms /
jı ltaı lha dan lha dan mın ma lus sans ıgyas mdzod //

1 X *kyı*

NOTES

रम—Imperative mood, second person, singular number
mahāsuha—mahāsukha
प्रज्ञोपायइ—This form is Inst singular of—अ bases
sıjjau—sıddhı
kajju—kārya
प्रज्ञोपायइ सिज्जउ कज्जु—The way to attain सिद्धि is the proper combination of प्रज्ञा (wisdom) and उपाय (means) प्रज्ञा is शून्यता, devoid of all प्रपञ्च and उपाय is करुणा (compassion) For the realisation of मोक्ष (salvation), both of them are required together They are inseparable like the lamp and its light (AS, p 2).
लोअणा—Gen plural of—अ bases
भावहु—Imperative mood, second person, singular number
hu—khu—khalu Pischel§ 94 and 148
जिम्म = यथा
Metre—चौपाई, 8 + 7 = 15 Final syllable must be short

आराहिअ महसुहि बोहि वज्जहरोइ
के सुण समाहिअ अच्छसि तुम्म ।
रामय वज्ज पम्मे अजुइ निबोहइ
जि सह सुण समाहिअ अच्छइ तुम्म ॥

आराधितो महासुखेन बोधिवज्रधरो हि, कः शून्यसमाधौ असि त्वम् ।
रामय वज्र पद्मे अद्य हि निबोधसि येन सह शून्यसमाधौ असि त्वम् ।

आराहिअ मह सुहिवो[1] बोहि वज्जहराइ,
के सुण सहाहिअ अछसि तुम्म ।
रामय वज्ज पम्मेअ जुइनि[2] बोहइ,
जिमहे[3] सुण[4] समाहिअ अछइ तुम्मे ॥

1 A छहि   3. N. मह
2 N जुइति.   4 N छन

byan chub rdo rje hdzin pas bde chen gyis ni
mnes par mdzod /
khyod ni ston nid tin ne hdzin la shugs sam ci /
rdo rje pa dma rol bas den ni nes rtogs mdzod /
gan gis lhan cig nid tin hdzin la kyod bshugs /

NOTES

ārāhia—ārādhita
mahasuhi—mahāsuhai—Inst singular of महासुह (—महासुख)
bohi—bodhi
Read वज्जहरो for वज्जहरा.
vajjaharo—vajradhara.
के—Nom singular of the pronoun किम् The real pronoun form in Sanskrit is कद् and not किम् (cf कदन्न, कदुष्ण, etc) किम्, as a matter of fact, is in Neut gender, which comes from कम् , क becomes कि as it is followed by म् (cf पूर्णिमा—पूर्णमा) cf Bengali, কে used in the same sense
suna—sunna—śūnya
समाहिअ—This form is Loc singular It has been declined like—इ bases in the feminine gender
Read अच्छसि for अछसि
अच्छसि (=असि)—Present tense, second person, singular number
तुम्म=त्वम्
रामय—Causative, Imperative mood, second person, singular number
वज्ज (=वज्र)—Acc singular
पम्मे—Loc singular In the esoteric doctrine the वज्र symbolizes the लिङ्ग and the पद्म represents the female organ The union of the वज्र (the thunderbolt) and the पद्म (the lotus) symbolizes the highest bliss (महासुख) arising out of conjugal union.
aju—ajju—ajja—adya

nibohaï—nıbohahı—nıbodhasi—Present tense, second person, singular number

Read जि सह for जिमहे Tib gan gis lhan cig

ji—jai—Inst singnlar This form is shortened here due to metre

Read अच्छइ for अछइ

acchai—acchahi—acchasi (=असि)—Present tense, second person, singular number

Read तुम्ह for तुम्हे

Metre—भ्रमरद्रुतम्

षाचुता भ्रमरद्रुत जजै । षण्मात्रद्वयं चतुर्मात्रपञ्चकं त्रिमात्रश्च भ्रमरद्रुतम् । जजैरिति दशभिरष्टभिश्च यति ।—छन्दोनुशासन ।

जारहि तुम्मि पभु चउधाउ बीओ
उठति चआलि अवधूइ सज्जअ ।
तिहुयण डहइ न दिसूसइ कोइ
जलति जलति निव्वाणसरूअ ॥

ज्वालय त्वं प्रभो चतुर्धातुबीजम्, उत्तिष्ठति चण्डाली अवधूतीसञ्ज्ञा ।
त्रिभुवनं दह्यते न दृश्यते कोऽपि, ज्वलति ज्वलति निर्वाणस्वरूपम् ।

जारहि तुम्मि पभु चउधाउ बीओअ
उठति वआलि[1] निवधूइ सज्जअ ।
तिहुअण डफइ[2] न दिसइ कोइ
जलति जलति निवाणसरूअ ॥

1. A N चआलि 2. A. N डहइ

mnah bdag khyod kyis khams bshihi sa
bon hdzag pai mdzod /
a ba dhu tihi ran bshin gtum mo ldan bai hgyui /
sa gsum sreg pai byed de gan duhan mi mthon no /
mya nan hdas pahi no bos hbar shin hbai bar hgyui /

Notes

jārahı—jālahı—jvālaya

तुम्हि—This form is in the plural number of the pronoun of the second person both in Nom and Acc cases But it is used here in the sense of Nom singular

प्रभु—Voc singular of—उ bases

चउधाउ—Four elements In Buddhism only four elements are recognized —

> चत्तारि महाभूतानि कथम् ? पठवीधातु, आपोधातु,
> तेजोधातु, वायोधातु, भूतरूप नाम ॥
>
> —अभिधम्मत्थसंगहो, p 30

The Buddhists do not recognize आकाश as an element —

> आकासधातु परिच्छेदरूप नाम ॥
>
> —अभिधम्मत्थसंगहो, p. 30

उठति—Present tense, third person, singular number

caālı—candālī

Read अवधूइ Tib a ba dhu tiḥi

avadhūı—avadhūtī

sajja—sajjā

डहइ—Pass present tense, third person, singular number

Read दिस्सइ for दिसइ

दिस्सइ—Pass present tense, third person, singular number

koha—ko o—ka-wa—ka-va —ka-vı—kapı—ODB , p 845

जलति जलति निव्वाणसरूअ—There shines and shines the character of निर्वाण

Metre—चौपाई (also called पादाकुलक and कुलपाई) The last foot is commonly, though not invariably, a spondee.

डाइनि सहजरूइ आनन्दइ
जरण मरण पडिहास न दिस्सइ ।
इ बोह करहु चित्त जिननाहह
सत्तधाउ उतारहु माइअइ ॥

डाकिनी सहजरूपेणानन्दति, जरण-मरण-प्रतिभासो न दृश्यते ।
इमं बोध कुरु चित्त जिननाथस्य सत्त्वधातुमुत्तारय मायायाः ।

डाइनि सहजरूइ[1] आनन्दइ ।
जरण मरण[2]पडिहास न दिसइ ।
इबोह करहु[3] चित्त जिण[4] ना हइ ।
सत्तधाउ उतारहु माइअइ ॥

1 N सहजरूइ. 3 N कारहु
2 N. omits it 4. N. जिन

lhan skyes raṅ bshin gyis ni mkhahgro
ma ṅnams dgah bai mdzod /
rga ba daṅ ni hchi bai snaṅ ba ma mthoṅ no /
thugs kyi rgyal ba mgon po yis ni hdi
dag sad pai mdzod /
sgyu mas sems can khams ni bsgral bai mdzod //

NOTES

dāini—dākinī They are generally represented as five in number —
(1) बुद्ध डाकिनी—holding a wheel
(2) वज्र डाकिनी—holding thunderbolt
(3) रत्न डाकिनी—holding jewel
(4) पद्म डाकिनी—holding lotus
(5) कर्म-डाकिनी—holding a sword

Some add another डाकिनी, called विश्व, holding double thunderbolt

डाकिनीs correspond to the five female energies of the five Dhyāni—Buddhas

sahajarūi—sahajarūai—Inst singular Tib raṅ bshin gyis This form is shortened due to metre

आनन्दइ—Present tense, third person, singular number

padihāsa—pratibhāsa

जरण मरण पडिहास न दिस्सइ—The appearance of old-age and death is not seen (there)

इ—Acc singular of the pronoun इदम् in Masc gender Cf इ (—this) in the Maithilī language

boha—bodha

करहु—Imperative mood, second person, singular number

चित्त—Voc singular

jinanāhai—jinanāhaha—Gen singular of जिननाह (—जिननाथ) इ in the place of ह (genitive singular affix), is due to rhyme.

sattadhāu—sattvadhātu—A world of living beings
ताइआइ—Abl singular of—आ base
Metre—चौपाई

XX

बोहि सहावइ सब्भु जनु मोहिअ बालहु अविजिनु ।
जुइन्नि तत्तु सब्भु सारु जोहि सो नरु वज्जधरु ॥

बोधि-स्वभावे सर्वजनः, मोहितो बाल खलु अविज्ञः ।
योगिनीतत्त्वे सर्वसारे यो हि स नरो वज्रधरः ।

बोहि सहावइ सब्भु जनु, मोहिअबालहु अवि[1] ।
जि जुइन्नि तत्तु सब्भु सरु, जोहि सो नरु वज्जधरु[2] ॥

1 N combines अवि with जि in the third pāda
2 N. वजधरु

shey bo thams cad byan chub ran bshin te /
rmons pahi byis pas śes pa ma yin no /
sems can thams cad rnal hbyor mahi de ñid /
mi gan yin pade ni rdo rje hchan //

Notes

बोहि सहावइ सब्भु जनु—All men have the nature of (acquiring) supreme knowledge (बोधि)

Read—अविजिनु for अवि and जि in the third pāda The metre, rhyme and the sense require the reading अविजिनु

avijinu—avijānu—avijānua—avijna Pischel § 118

juinni—yogini—The doubling is due to metre

सब्भु सारु—Which is the essence of all

naru—nara (man)—Nom singular

vajjadharu—vajradhara

जुइन्नि तत्तु सो नरु वज्जधरु—That man who stands on the truth of योगिनी which is the essence of all, is regarded as वज्रधर

Metre—कुसुमितकेतकीहस्त

तया समे वयोदश ओजे चतुर्दश कुसुमितकेतकीहस्त —छन्दोनुशासन ।

XXI

सुणु सुणु तुम्मि भाइनिइ सत्तधाउ सहाइ निमोचनी।
तुम्मिहु सत्तहु भेउ नाइ वीरहु सबृभहु उतारनी ॥

शृणु शृणु त्वं भगिनि हि, सत्त्वधातुस्वभावनिर्मोचनी ।
तव सत्त्वस्य भेदो नास्ति, वीरस्य सर्वस्य उत्तारणी ॥

सुणु सुणु तुम्मि भाइनि । इ ।
सत्तधाउ सहाइनि[1] मोचनि[2] ।
तुम्मिहु सत्तह[3] भेउ नाइ,
वीरहु सबृभ हउ तारनि[4] ॥

1 N. omits इ सत्तधाउ सहाइनि
2 N मोचनी. 3 N. सत्तहु
4 N omits इ and connects उ with तारनी

gson cig gson cig[1] *sri n mo khyod* /
sems can khams kyi ran bshin grol byed ma /
khyed dan sems can rnams la dbye ba med /
dpah bo thams cad sgrol bor mdzad pa mo //

1 *X* omits '*gson cig*'

Notes

तुम्मि—Nom singular of the pronoun of the second person But really speaking, this form is plural

भाइनि—Voc. singular This is long due to metre

इ—is used here as expletive

सुणु सुणु तुम्मि भाइनि—Hark, hark, o sister ! hark.

nimocanī—nirmocanī

तुम्मिहु—Gen singular (strictly speaking plural)

सत्तहु—Gen singular

bheu—bheda

nāi—nāhi—nāthi—natthi—nāsti—(na+asti) Dr S K Chatterji in O D B, p 555, derives नाइ from na+ās̆t (na+āsīt—nāh̃—nāi) and consequently takes it as a past form (p. 953) But Bengali नाइ is really a

present form, and when preceded by some finite or infinite verbs, a past one, e g, আমার হাতে টাকা নাই (present tense) and আমি এই কাজ করি নাই (past tense) The second example, আমি এই কাজ করি নাই=আমি এই কাজ করিয়া আছি না—I am not, after doing this work—i e, I did not do this work It should also be noted here that Gujarāti 'nathi' or 'nathi' (=Bengali নাই) comes from নাস্তি

तुम्हिहु सत्तहु भेउ नाइ—There is no difference between yourself and the living beings

वीरहु—Gen singular A साधक is called वीर who attains सिद्धि (success), after sticking to the वामाचार

सब्भहु—Gen singular

utāranī—uttāranī

वीरहु सब्भहु उतारनी—you are the deliverer of all the vīras

Metre—द्विपदी

चतुर्मात्रादिकविंशत्प्रान्तैरक्रियुगै पुन ।
एकानिकैरन्तवर्णैर्दमकी द्विपदी विदु ।

—छन्दोनुशासन ।

XXII

सूअरओइ जगु मुदिअओ सहज सहाइ तत्तु सरो ।
पुणु संसारह दुःख न हो जि पसु सोइ बुद्ध तु जनो ॥

शू-कारेण जगन्मुदितञ्च, सहजस्वभावतत्त्वं स्मर ।
पुनः संसारस्य दुःखं न भवति, यः पशुः स हि बुद्धस्तु जनः ।

सूअरओइ जगु मुदिअओ, सहज सहाइ तन्तु सरो ।
पुनु ससारह दु'खनहो, जि पसु सोइ बुद्धतु जनो ॥

sū yi yi ges hgro kun rgyas btab ste /
lhan skyes rań bshin de kho na ñid dran par bya /
slar yań hkhor bahi sdug bsnal mi hoń no /
phugs gan yin pa skye bo de rnams sańs rgyas so //

NOTES

sū—śū—It symbolizes शून्य.
सुअरन्तोइ—Inst singular
jagu—jagat—The world
mudia—mudita
सहज सहाइ (=सहजधर्म)—The Sahajiyā doctrine
Read तत्तु for तन्तु which gives no sense
tattu—tattva—Truth
सरो (=स्मर)—Imperative mood, second person, singular number.
ससारह—Gen singular
हो—भवति, cf अप्पण नाहो अस वि रुद्धो—DKS, p 112, जिम तिम हो पिसरि जाइ—DKS, p 118
जि—Nom singular
pasu—paśu.
तु—an emphatic particle The emphasizing particle त in Bengali comes from तु Cf এহি ত বৃন্দাবন—SK
Metre—द्विपदी

XXIII

जमदूअ जोइ अच्छहु तुम्मि तइ अजरामरु पावहु पुणिइ ।
मरण न पाइ बोहि अनुत्तओ जुइनि पाप न पुन्नइ जुत्तउ ॥

यम-दूतो योगी असि त्वम्, तत्राजरामर प्राप्स्यासि पुनर्हि ।
मरणं न प्राप्नोति बोधिरनुत्तरः, योगिनी पापेन न पुण्येन युक्ता ॥

जमदुअ[1] जोइ अछहु[2] तुम्मि,
तइ अजरामरु पावहु पुणिइ[3] ।
मरण न पइ बोहि अनुत्तओ,
जुइनि[4] पाप न पुन्नइ जुत्तउ ॥

1 N ०दूअ . 3 N पुणीइ
2. N अच्छहु 4 N. जुइनी

gśin rje pho ña mo yi rnal hbyor ma hhyol bshugs /
de yis slar yan rgas dan hchi ba med pa hthob /

hchi ba slon bai byed pahi rnal hbyor ma bla med /
rnal hbyor ma la sdig dan bsod nams mi ldan no //

Notes

jama—yama—In Post-Vedic mythology we find that यम is the appointed Judge or Punisher of the deed and for this reason, he is also called धर्मराज or simply धर्म (Law or Justice personified) धर्म, i e, यम is, in later period' identified with धर्म, one of the Buddhist Trinity So यम दूत means here धर्म-दूत (i, e, the messenger of धर्म in Buddhism) There is a chapter on यमदूत-सवाद in शून्यपुराण of रामाइ पण्डित, where यम has been identified with धर्म (one of the Buddhist Trinity) In the same work, we also find the mention of धर्मदूत instead of यमदूत यम is held in high estimation in the Dharma-cult—a form of Buddhism

dūa—dūta—The messenger

tai—tahi—tāhi—tamhi—tamhi—tasmin or from ta dhi (ta dhi—tahi—tai), where 'dhi' is an old locative suffix, not found in Sanskrit, but derived from Pāli—dhi (cf Pāli, सब्बधि=सर्वत्र) and from Greek—thi —ODB, p 745 Cf तँहि, तहि (=तत्र)—AC, 14 1, 28 1, 43 4, 50 6, तहि (=तत्र)—SK, p 306

पावइ—Future tense, second person, singular number

पुणि (पुनर्)—cf पुनि—GCG, p 316, 321, 328, 340, 342, पुणि—SK, p 124, 160, 229, 397

इ—used as expletive

पाइ—Present tense, third person, singular number, cf মণে সুখ পাই—SK, p 204.

anuttao—anuttara

punna—punya

पुन्नइ—Inst singular of—अ base

Metre—चौपाई

———o———

XXIV

इन्दिअ बोइसत्तजनु विसजह बुद्धत्त करो।
कन्द बुद्धसहाइ घरो घातह वजधरुइ घरु।
बन्धइ आवउगमु न हो अमरह भाइ सभु धरु।
करुणा जुवइ अच्छसि तो जि जि परउआर करो॥

इन्द्रियाणि बोधिसत्त्वजनितानि,
विषयाणां बुद्धत्वं कुरु ।
स्कन्धं बुद्ध-स्वभावं धर,
धातून् वज्रधरेण धर ॥
बन्धो हि गमागमो न भवति,
अमरस्य भाव सर्वं धर ।
करुणा-योगेनासि त्वम्,
येन येन परोपकार कुरु ॥

इन्द्रिअ बोइ[1] सत्तजनु[2], विसजइ[3] बुद्धत्त करो ।
कन्द बुद्ध सहाइ धरो, धातह वजधरुइ धरु ।
बधइ आचउगमु, महो, अमरह भाइ सबभु धरु ।
करुणा जुवइ अच्छसतो, जिजिपर उआरकरो[4] ॥

1. A. N **बोइ** 3 N **वीसजइ**
2 N **सत्तजव** 4 N **उआलकरो**

dban pa ı nams ııı byan chub sems dpah bskyed /
yul ı nams kyı ıı sans ı gyas ñıd du gyıs /
phun po dan ııı sans ı gyas lhan cıg zuns[1] /
khams ı nams ı do ı ȷe hdzın paı gẓun baı byos /
srıd par slaı yaṅ ldog paı hgyuı ba ma yın no /
thams cad hchı ba med pahı no boı zuns[1] /
sñın ı ȷe yı ııı sbyoı bas khyod bshugs śın /
gan dan gan gıs gshan gyı dogs pa gyıs //

1 X *zun*

Notes

इन्दिअ (—इन्द्रिय)—Organs of senses It ıs used here ın the sense of इन्द्रिय ज्ञानानि and though the form ıs ın sıngular, ıt conveys the plural sense

boı—bohı—bodhı

satta—sattva

बोधिसत्त्व ıs a mystıc term whıch means वस्तु (objects) बुद्ध and बोधिसत्त्व are mystıc terms and are fully explaıned ın डाकार्णव, पटल XIV —

क बुद्ध क बोधिसत्त्वक विशेष नात्र विद्यते ।
वस्तुबोधनाद् बुद्धोऽहन्तद्वस्तु बोधिसत्त्वकम ॥

janu—janiu—jania—janita
visaja—visaya
विसजह—Gen singular Really it conveys the plural sense
करी—Imperative mood, second person, singular number
इन्दिअ — करी—The knowledge of the इन्द्रियs (organs of senses) is generated by बोधिसत्त्वs (objects) Attain Buddha hood about the objects
kanda—skandha—In the mystic language the five Skandhas represent the five Dhyāni Buddhas But originally they would mean—(1) रूप 'matter', (2) वेदना 'feelings', (3) सञ्ज्ञा 'ideas', (4) संस्कार 'volition' and (5) विज्ञान 'consciousness' In JS, p 41, स्कन्ध is explained in its technical sense —

पञ्चबुद्धस्वभावत्वात पञ्चस्कन्धा जिना स्मृता ।

sahāi—svabhāva But in Tib lhan cig=सह (with)
धरी—Imperative mood, second person, singular number
धातह—Acc plural of—उ base
वजधरइ—Inst singular
धरु—Imperative mood, second person, singular number
Read बन्धइ for बधइ which makes no sense here
बन्ध—Mundane bondage, attachment to this world
Read आवउगमु for अचउगमु which gives no sense
आवउगमु—combination of आवउ (—आ+या—to come) and गमु (going)
आवउगमु=गमागम—going and coming
Read न हो for महो
हो (=भवति)—Present tense, third person, singular number
bhāi—bhāva
Read सभु for सव्भु for the sake of metre
सभु—All
juvai—juai—Inst singular of jua(—yoga) Here is व श्रुति.
Read अच्छसि for अच्छस and also read तो separately
to—tu—tva—tvam—you cf —

চরিত্তেঁ তো নাসিলি দুই লোকে ॥—SK, p 56

ji—jai—Inst singular of the prononn यद् It is shortened due to metre.
Read उअआर for उआर for the sake of metre and this is also the real Prakrit form
uaāra—upakāra
Read पर and उअआर together.

परउअआर = परोपकार
Metre—उपदोहक, 13 + 12

समे द्वादश ओजे त्रयोदशोपदोहक ।

—छन्दोनुशासन ।

XXV

जगइ निमन्त नुदिहि पहु के तुमि सुण पवेसगओ ।
उठहु करुण सभावु महु कामसि महसुह वजधरु ॥

जगति निमन्त्रयोनुदिवसं प्रभुः, कस्त्व शून्यप्रवेशगतः ।
उत्तिष्ठ करुण-स्वभाव मम, कामयसे महासुख वज्रधर ॥

जगइ निमन्तनु दिहि पहु,
के तुमि सुण पवेस गओ ।
उठहु करुण सताथु महु,
कामसि महसुह वज्जधरु ॥

mnah bdag ñi ma re rei hgro mgron hbod na /
hhyod ni ci yi phyir na ston pa ñid du bshugs /
bshens śig bdag ni sñin rjehi ran bshin te /
rdo rje hdzin pa bde chen bdag la hdod pa mdzod /

Notes

जगइ—This form is Loc singular—In the world
nimanta—nimantai—nimantaia—nimantrya Pischel § 594
nudihi—anudihi—anudiaha—anudivasa
pahu—prabhu—Nom singular of—उ base
के—Who But in Tib ci yi phyir—कथम् के is a N B form
तुमि (you)—Nom singular of the pronoun of the second person This a NB form
सुण—शून्य
उठहु—Imperative mood, second person, singular number
महु (= मम)—Gen singular of the pronoun of the first person

कामसि—Present tense, third person, singular number
Read वज्जधर for वज्रधर for the sake of metre
वज्जधर (=वज्रधर)—Voc singular
Metre—अप्सरोविलसितम्, 13+13

षष्मात्रचतुर्मात्रत्रिमात्रा वा, चतुर्मात्रद्वयपञ्चमात्रौ वा,
पञ्चमात्रद्वयत्रिमात्रौ वा, यत्र तदप्सरोविलसितम्।—छन्दोनुशासन।

सुणु सुणु परउआरुगओ जिम पशुलोओ मरन्तओ।
विअसिअ पम्मु काम मह्नु तिम लोअ सभु सुहन्तओ॥

शृणु शृणु परोपकारगत, यथा पशुलोको म्रियमाणः।
विकसित पद्म कामयस्व मम तथा लोकं सर्वं सुखयन्॥

सुणु सुणु पर उआरु गओ,
जिम पशुलोअ[1] मरन्तओ।
विअसिअ यम्मु[2] काममह्नु,
तिम लोअ सभ्भ सुहन्तओ॥

1 N पशुरोअ   2 A पम्मु
N पमु

gson cig gson cig gshan gyi dgos pa nub /
hjig rten phyugs gan śi ba bshin du hgyur /
bdag gi padma rgyas pa la hdod mdzod /
de ltar hjig rten kun bder hgyur bar byos /

NOTES

uāru—uaāra—upakāra
परउआरुगओ (=परोपकारगत)—Voc singular
जिम—It is a synonym of यथा
marantao—marantau—marantaka—Present participle
viasia—vikasita
pammu—padma
काम—Imperative mood, second person, singular number
मह्नु (=मम)—Gen singular of the pronoun of the first person

तिम—It is a synonym of तथा Its derivation seems to be from tat+iva—ta+iva—tiva—तिवँ—tima

Read सभु for सब्भ for the sake of metre

सभु (=सर्वं)—All

suhantao—suhantau—sukhantaka—Present participle.

Metre—अप्सरोविलसितम्

रम रम माइ वज्जहराइ सहजसरूअ न वाचाइ।
सत्तलोअ परदन्द आइ जिम तुम्मि सुन्न निकज्जअइ॥

रमस्व रमस्व मयि वज्रधर हि, सहजस्वरूपं न वाच्यम्।
सत्त्वलोकः परं द्वन्द्वं याति, यथा त्वं शून्यं निष्कार्यम्॥

रम रम माइ वज्जहराइ,
सहज सरूअ न वाचाई[1]।
सत्त लोअ परदन्द आई[2]
जिम तुम्मि सुन्न निकज्जअइ॥

1 A N. वाचाइ 2. A. N आइ.

ɪ do rje hdzin pas bdag la ɪol cig ɪol /
lhan skyes ɪan bshin bɪjod ba med pa thob /
sems can hjig rten gshan ni ɪmons gyur pas /
ji ltar khyod kyis[1] ston pa don med hgyur /

1 X kyi

NOTES

रम—Imperative mood, second person, singular number

माइ—Loc singular of the pronoun of the first person

māi—mai—mayi—It is long due to metre

वज्जहरा—Voc singnlar,—long due to metre

सहजसरूअ—The Sahajiyā doctrine.

vācāi—vācai—vācaia—vācya

न वाचाइ (=न वाच्य)=अवाच्य—not to be expressed.

पर—supreme
danda—dvandva—dualistic knowledge
याइ (—याति)—Present tense, third person, singular number.
nikajjaai—nikajjaaia—niskārya = niskriya—inactive
Metre—अनङ्गललिता, 15 + 14

समे चतुर्दश ओजे पञ्चदशानङ्गललिता ।
—छन्दोनुशासन ।

कारनु सब्भ धम्मह तुम्मिइ के अच्छसि सहजसरूअ न गाइ ।
कामह मइ परमाथाइ जिम तुम्मि समलोअइ जाइ ॥

कारणं सर्वधर्मस्य त्वं हि, क-(स्त्वम्) असि सहजस्वरूप नगम्यम् ।
कामयस्व मा परमार्थेन, यथा त्वं समलोके यासि ॥

कारनु सब्भधम्मह तुम्मिइ[1],
के अच्छसि सहज सरूअ न गाइ ।
कामह मइ परमाथाइ,
जिम तुम्मि समलोअइ जाई[2] ॥

1 N तुमिइ. 2 A N जाइ

khyod ni chos rnams kun gyi byed pa ste /
ci phyir lhan skyes ran bshin hgro med bshugs /
bdag la mchog gi don gyis hdod pa mdzod /
de ltar khyod ni hjig rten rnams hthun bshud //

NOTES

के—Who. But in Tib ci phyir = कथम्, किमर्थम्
gāi—gaai—gavaï—गवँइ—gamai—gamaia—gamya
न गाइ (—न गम्य)—अगम्य—unintelligible
मइ (—मयि)—Loc singular of the pronoun of the first person But in Sanskrit Acc singular
परमाथाइ—Inst singular
Read समलोअइ for समलोअह
समलोअइ—समलोके समलोक is the world of समाधि where करुणा and शून्य, or उपाय and प्रज्ञा or वज्र are united

jāi—jāhi—yāsi—Present tense, second person, singular nnmber
Metre—आर्या (the first of which contains 30, and the second, 27 mātrās)

XXVI

मण्डल चक्क महासुह भाउ
द्वादशजोइ पुण न पाउ।
सब्भ विअक्क सरूइण मणहि तु
मण्डलु तहि सुह विजाणउ ॥

मण्डलचक्रं महासुखभावम्, (तत्र) द्वादशयोगी, (तत्र) पुण्य न पापम् ।
सर्व वितर्क स्वरूपेण मन्यस्व त्वम्, मण्डले तत्र सुखं विजानीहि ।

मण्डल चक्क महासुह भाउ, द्वादशजोइ पुण न याउ[1] ।
सब्भ[2] विअक्क सरू इण मणहितु, मण्डलु तहि सुह विण[3] जाउ ॥

1 A N पाउ 2 N. सभ.
3. A विण N. वित.

dkyil hkhor bde ba chen po bsgom par gyis /
rnal hbyor bcu gñis bsod nams sdig med paho /
thams cad zag med ran bshin mos par gyis /
dkyil hkhor nan pa de ni bde bar śes par byos /

Notes

cakka—cakra
मण्डल चक्क—The centre of the magic circle
bhāu—bhāva
joi—yogi(n)
puna—punna—puṇya
pāu—pāpa.
viakka—vitarka—Thought
सरूइण—Inst singular
मणहि—Imperative mood, second person, singular number

तु—Nom singular of the pronoun of the second person
tu—tva—tvam—you
तहि—तव
Read विजाणउ for दिअ जाउ which gives no sense
विजाणउ—Imperative mood, second person, singular number
Metre—मन्मथविलसितम्, 16+14

समे चतुर्दश ओजे षोडश मन्मथविलसितम्।—छन्दोनुशासन।

इन्दिय भन्ति महासुह मन्नसि
ता खनि पर ण अपान सजाउ।
विविहरूअ जि करहु पहन्त
तिहुजण मण्डल चक्क फुरन्त॥

ईन्द्रियभ्रान्ति महासुखं मन्यसे, तत् क्षण परस्य नात्मनः स्वभावः।
विविधरूपं यस्य कुरु प्रघ्नन् त्रिभुवने मण्डलचक्र स्फुरत्॥

इन्दिय भन्ति[1] महासुह मन्नसि भाखनि[2] परण अपाण सजाउ।
विविहरूअ जिकरहु पहन्त तिहुजण[3] मण्डल चक्क फुरन्त॥

1. N. भवन्ति. 3. N तिहुजन.
2 N. भाषणि 4. N. फुरन्तो

dban po hkhrul ba bde ba chen pohi mos pa gyis /
skad cig de la ran dan gshan gyi no bo med /
gan gi rnam pa sna tshogs gzugs chen gyis /
sa gsum du ni dkyil hkhor hkhor lo spo bar byos //

NOTES

bhanti—bhrānti.
मन्नसि (=मन्यसे)—Present tense, second person, singular number
Read ता खनि for भाखनि which gives no sense
ता—Nom. singular of the pronoun तद् in neuter gender
khani—kṣana. Tib. skad cig
apāna—appana—ātmana(ḥ). Cf. अपण अक्षर नमिमो—SK., p 129.

sajāu—sayāu—saāu—sahāu—svabhāva
ji—jai—jahi—jaha—Gen singular of the pronoun यद्
करहु—Imperative mood, second person, singular number
पहन्त—Present participle (प्र – हन् + the suffix अन्त्)
tihujana—tihuyana—tihuana—tribhuvana
फुरन्त—present participle
Metre—चौपाई

———

XXVII

परमान्दि जगु महसुह भाइ ।
विहरहु जुइणि चक्कु सहाइ ॥
अरि रि रि मोहपशुलोअ न जाइ ।
सहज सुन्दरि लइ महसुह ठाइ ॥
तिहुवण सयलह जन बुद्ध सहाइ ।
करुणा जुवइ रमहु सहाइ ॥
अरि जि तुमि परमाथु न भावहु ।
ते तुमि सहि बुद्धत्त न पावहु ॥ अरि ॥ ० ॥
अन्तर बहु जि अभिन्नहु जानहु ।
लोअहु सव्भहु उत्तारणु परहु ॥ अरि ॥ ० ॥

परमानन्द जगत् महासुखभावम् ।
विहर योगिनीचक्रस्वभावे ।
अरि रि रि मोहपशुलोको न याति ।
सहज-सुन्दरीं गृहीत्वा महासुखे तिष्ठति ।
त्रिभुवने सकलो हि जनो बुद्धस्वभावः ।
करुणा-युवत्या रमस्व स्वभावे ।
अरि यस्त्वं परमार्थं न भावयसि ।
तत् त्वं स हि बुद्धत्वं न प्राप्स्यसि ॥ अरि ॥ ० ॥
अन्तर्बहिरेवाभिन्नं हि जानीहि ।
लोकस्य सर्वस्य उत्तारणं पारयासि ॥ अरि ॥ ० ॥

परमान्दि जगु महसुह भाइ,
विहरहु जुइणि[1] चक्कु सहाइ ।
अरिरिरि मोहपशुलोअ न जाइ,
सहज सुन्दरि[2] लइ महसुह ठाइ ॥
तिहुवण[3] सयलह जन बुद्ध सहाइ,
करुणा जुवइ रसहु[4] सहाइ ।
आराज तुमि परमाथु न भावहु,
ते[5] तुमि सहि बुद्धतु न वाचहु[6] अरि[7] ॥ ० ॥
अन्त[8] बहुजिअ भिन्नहु जानहु,
लोअहु सब्भट्ट[9] उत्तरणु[10] पुरहु । अरि[11] ॥ ० ॥

1	N	जुइनि	7.	N	omits it.	
2	N	सुन्दरी	8	A	N	अन्तर
3	N.	तिहुवन.	9	A	सब्भहु	
4	A N	रमहु		N.	सर्वहु	
5	N	ति.	10.	A	N	उत्तारणु.
6	A N	पावहु.	11	N	omits it	

hgro ba kun ni mchog tu dgah bahi ran bshin te /
rnal hbyor ma yi hkhor loḥi ran bshin du gnas kyis /
a re re re re gti mug phyugs kyis mi ses so /
lhan skyes mdzes ma blads nas bde ba che la gnas /
sa gsum ma lus hgro ba sans rgyas kyi ran bshin /
sñin rjeḥi gshon nu ma dan lhan cig rol bor byos /
a re / gan gis don dam la ni ma bsgoms pas /
de yi sans rgyas ñid[1] ni thob pa ma yin no / la re /
nan dan phyi ni dbye ba med par śes par gyis /
hjig rten thams cad bsgral bar nus paho / a re //

1 *X ñin.*

NOTES

paramāndi—paramānanda—It is shortened due to metre.
jagu—jagat

bhāi—bhāu—bhāva
विहरहु—Imperative mood, second person, singular number
अरि—a vocative particle
रि—a vocative particle
jāi—yāti = जानाति (knows)

सहज सुन्दरि—Here सहज (i e, the Sahajiyā doctrine) is compared to a beautiful lady (सुन्दरी)

लइ (=गृहीत्वा 'having taken')—This is a gerundial form NB लईया,—ODB, pp 1044-1045 Cf लई—SK, p 264, 322

ठाइ (=तिष्ठति)—Present tense, third person, singular number

मोहपशुलोअ महसुह ठाइ—सहज-सुन्दरी गृहीत्वा साधको महासुखे तिष्ठतीति महापशुलोको न जानाति।

juvai—yuvatī—A young lady
करुणा जुवइ—Here करुणा (Compassion) is compared to a young lady
रमहु—Imperative mood, second person, singular number
तुमि (you)—It is a NB form
paramāthu—pāramattha—paramārtha
Read बुद्धत्त for बुद्धतु which makes no sense
बुद्धत्त (—बुद्धत्व)—Buddhahood
पावहु—(will attain)—Future tense, second person, singular number
अरि—It is the refrain of the song
अन्तर (—अन्तर्)—inside
बहु (—बहिर्)—outside
ji—jeva—eva Pischel § 150 and 336
उत्तारण परहु—you can deliver
Metre—चौपाई (also called पादाकुलक and कुलपाई)

XXVIII

केवल सहजसहाउ रि दिसइ
नमहु सुरासुर तिहुयण नाहइ
इन्दिय लोअ ण जानइ कोइ
परम महासुह पूजहु याहइ ॥

केवलं सहजस्वभावो रि दिश्यते, नम सुरासुरत्रिभुवननाथं हि ।
ईन्द्रियलोको न जानाति कुत्र परममहासुखं पूजय गाथया ॥

केवल सहजसहाउ रि दिसइ नमहु सुरासुर तिहुयण[1] नाहइ ।
इन्दिय लोअ ण[2] जानइ कोइ परम महासुह पूजहु गाहइ ॥

1. N तिहुयन 2 N न

kye lhan cig skyes pahı ran bshın gcıg pur bstan /
lha dan lha mın sa gsum mgon pa[1] la phyag tshol /
dban po dan nı hjıg rten pa yıs mı śes te /
mchog tu bde ba chen pahı glu yıs mchod par gyıs /

1 X hjoms pa

NOTES

केवल—only
सहजसहाउ (—सहजस्वभाव) = सहजधर्म—The Sahajıyā doctrıne
रि—a vocatıve partıcle
दिसइ—Phonologıcal descendant of pass दिश्यते
नमहु—Imperatıve mood, second peıson, sıngular number
nāha—nātha
koı—kaï—kahı—ka—dhı (—कुत्र) 'dhı' ıs a locatıve suffix
इन्दिय लोअ ण जानइ कोइ—कुत्र स सुरासुरत्रिभुवननाथो वर्तते—इति इन्द्रियलोको न जानाति ।
पूजहु—Impeıatıve mood, second person, sıngular number
गाहइ (—गाथया)—Inst sıngular
Metre—चौपाई (also called पादाकुलक and कुलपाई)

सम्भ कम्म जिम भावह रुइ
भव निव्वाण न दिसइ कोइ ।
माइमोहइ अच्छसि नाइ
सत्तउ यान ज नासइ कोइ ॥

सर्वकर्म यथा भावस्य रूपम्, भवो निर्वाणं न दृश्यते कुत्र ।
मायामोहेनासि नाभौ, सत्त्वकयानमद्य नाशयति कुत्र ॥

सम्भ कम्म जिम भावइ रूइ भव निर्माण[1] न दिसइ कोइ ।
माइमोहइ अछसि नाइ सत्तउ यान ज नासइ कोइ ॥ ॥

1 N निर्वान

gan shig las thams cad pahi gzugs bsgom par byas /
srid dan mya nan hdas par ston pa ga la ci /
sgyu ma gti mug gis ni ri mor gnas /
sems can theg pa da dun n̄ams par ga la byed //

NOTES

sambha—samba—savva—sarva—When the conjunct is simplified, the preceding syllable gets an अनुस्वार as a compensation, cf. वंक (—वक्र), दंसण (—दर्शन), etc

जिम—It is a synonym of यथा But Tib differs

Read भावह for भावइ

भावह—Gen singular

Read निव्वाण for निर्माण which makes no sense here

nivvāna—nirvāna

दिसइ—Phonological descendant of Pass दृश्यते

कोइ—कुत्र

māi—māyā

माइमोहइ—Inst singular

nāi—nāhi—nābhi—It is used here in a locative (singular) sense

sattau—sattvaka

सत्तउ यान—सत्त्वयान or बोधि-सत्त्वयान i e, the Mahāyāna The Mahāyāna is called सत्त्वयान or बोधि-सत्त्वयान as every staunch follower of the Mahāyāna is a बोधिसत्त्व

ja—aja (āja)—ajja—adya.

Metre—चौपाई.

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[The order is that of the English Alphabet The letters inside the parentheses represent the abbreviated forms used in the references]

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Vajraḍākatantra

Abbreviations

IA =Indo-Aryan
MB =Middle Bengali
MIA =Middle Indo-Aryan
NB =New Bengali
NIA =New Indo-Aryan
OB =Old Bengali
Pkt =Prakrit
Skt =Sanskrit
X.=Xylograph.

ERRATA

Page	Line	For	Read
2	9	papañcagau	papañcagau
6	9	सज्ज	सिज्ज.
9	13	re	ge
9	27	Sasi	sasi
13	14	Tibetae	Tibetan
25	10	juttai	juttau
27	4	कर्मम्	कर्मन्
28	21	य as initially	य as ज initially
29	6	थोगिनीमन्त्रः	योगिनीमन्त्र
30	26	मिश्र	भिश्र
34	3	vunathaio	viinathaio
37	17	year	ear
45	7	rūs	rūo
45	22	rutthai	rutthai.
71	9	हुह	हुड.
122	23	बद्धो	बुद्धो

INDEX

ADDITIONS AND CORRECTIONS

P 14 L 15 for अनाही read अनाहत

Intro P 6 f n L I, add) after (Bengal